THE CHURCHMAN.

VOLUME XIV.—No. 42. "THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15. WHOLE NUMBER 718.

PUBLISHED FOR THE PROPRIETORS. NEW-YORK: SATURDAY, DECEMBER 21, 1844. BY JAMES A. SPARKS, 161 FULTON-ST. {Terms—$3 00 per annum—in advance.

Catholic Unity.

CHAPTER III.

Of the Catholic Church of the United States.

I proceed to apply these principles to the case of our own particular Church of these United States, as composed of several, in the stricter sense, particular churches or apostolic sees. These principles are the base on which the Church of the United States as a branch of the Church Catholic, reposes. She recognises the apostolical succession of power as a fundamental of order. "It is evident," she says, "unto all men, that from the apostles' time, there have been these orders of ministers in Christ's Church; bishops, priests, and deacons; and no man may presume to execute any of them, except admitted thereunto by lawful authority." Now Christ's Church is not a particular church, but the Catholic Church; and lawful authority the authority allowed in that church. She owns, therefore, no sacerdotal power, except the episcopally created power, and that traceable to the apostles' days, derived lineally from the apostles themselves. With the views of the Church of all ages which termed a contrary course, the setting up of altar against altar, she allows no priestly functions of any grade, as valid, but the kind she recognises; she admits no body of professing Christians to perform those functions in her pale, who have not in the sense defined, a lawful authority. But to do this, to deny this privilege, if this point were not fundamental, would be itself schismatical. In her view, therefore, it is fundamental. Again, she recognises the Nicene Creed as the fundamentals of Catholic truth. "The Nicene Creed," she says, "and that which is commonly called the Apostles' Creed, ought thoroughly to be received and believed;" and embodies them both in her liturgy; the Apostles' as her own particular creed; and the Nicene as paramount; being the creed of that Catholic Church, of which herself is a branch, and which she has declared to have *authority in controversies of faith.*

In this adherence and recognition of the fundamentals of truth and order, in all this, and even more, the Church of the United States has acknowledged her allegiance to the Church Catholic. It is true, she has guarded the fundamentals of faith, not enlarged, not diminished, not changed them, by her articles and by her homilies. But to all she has done in this respect, she has given no more than a municipal rank, not to make it of necessity, but subordinately and conditionally, obligatory. The rights of the Church Catholic are evidently saved by the simultaneous acknowledgment of those rights; it being not the Church of the United States, but, *a fortiori*, the Church Universal which ought to be obeyed. So long as she preserves these limits, confesses and acts upon her subordination, every particular church is justified, nay is obligated, when need be, to defend the fundamentals of truth and order, by whatever she may deem efficient to that end, guards not traitors to the truths they are created to defend. From the Church of Britain, on whose independence no effectual assault had been made for eleven hundred years, whose independence had been guaranteed by decrees of Councils, general in the eye of the Catholic world, the Church of the United States had derived her succession of fundamental truth and order. That Church, the church of martys, so connected with our own, had assumed the legitimate right, in an hour of peril to the Catholic creed, of preparing for it her own guards and lines of defence. Hence the formation of her liturgy and offices. Hence the compilation of her nine and thirty articles. Hence the preparation of her homilies. Imitating the wise and prudent process of that Church, has our own provided the same guards and defences in the same liturgy and offices, the same articles save one, and the same homilies—her liturgy indeed, resting upon the higher authority of being an echo to the voice of the Church Universal, a transcript of that Catholic worship with which truth and order must go hand in hand—but her articles, no less important in their sphere, to effect their proposed end. Her articles, she does not propose, it would be presumption to propose them as essentials of saving faith, as legacies of Christ and his apostles, but she does propose them as pious opinions, fitted for the preservation of those essentials, and of unity; not on peril of the soul to be believed, yet for the sake of their worth and the peace of her own children, to remain uncontradicted. Her Homilies she stamps not as unexceptionable, as containing no false conclusions, no erroneous interpretation of Holy Writ, but she does present them as necessary for the times in which they were framed, and for all times instructive in piety.

To paint their excellence and manifest their general agreement with Catholic verity might be a suitable and fertile topic, and afford a grateful task. A higher object and a no less grateful task has risen before me. The foundations of Christian unity being laid, I see the glorious superstructure rise. I see, in the attitude in which the providence of God has placed her, the Church of the United States, prominent in effacing the blot of schism which has sullied the face of the Catholic world, and shedding her own lustre far into the bosom of time. Beauteous in form, glorious in apparel, her clothing of wrought gold, the fairest among the daughters of Zion, she holds forth to the Christian world, amid the billows of discord, the olive branch of peace. From the four quarters of the globe, may all her sister train arise to kiss that emblem, till, of all the sons of earth, there be none of whom it may not be said, *they all speak the same thing, and there are no divisions among them.*

HENRY M. MASON, D. D.

From the English Churchman.

Unchristian Temper of Romanists.

In a notice which we last week gave of a recent Romanist publication, we took the opportunity of alluding to a subject upon which we have, at various times, made some passing comments, but which is of sufficient importance to justify some additional remarks, viz., the pre-eminently unchristian tone and temper adopted by the popular champions of Rome towards our own branch of the Catholic Church.

In any comments which we may have made, or which we shall make, upon this subject, we desire it to be distinctly understood that we refer exclusively to the conduct of the Romanists in Great Britain and Ireland, where, having been allowed to set up their own altar, they are not content with worshipping at it, but they must seek, upon every possible occasion, to revile and abuse our Church, and to lessen the reverence and affection of her children.

The *time* which has been chosen for the climax of Romish wrath and bitterness is not less remarkable than the feeling itself. It is since the passing of the Roman Catholic Emancipation Bill, and just when the Church in England is, by the Romanists' own confession, becoming more Catholic, more holy, and more devoted to the service of God, that the vials of intense wrath and hatred are poured out upon her by the sons of Rome. While our Church is painfully struggling against the common enemies of the entire Catholic Church—

> "Thou sendest foes,
> Bred from thy womb, lost Church! to mock the throes
> Of thy free child, thou cruel-natured Rome!"

Not content with her "exceeding many flocks and herds," she seeks to take away our "little ewe lamb."

We might continue, *ad infinitum*, our specimens of the unchristian language of which we have spoken, for every week increases the stock of materials; but we refrain. We trust that we have said sufficient to open the eyes of those who, being justly disgusted with the evil-speaking of some members of our communion, are inclined to believe that all is gentlemanly, chivalrous, and courteous on the side of Rome. Sheer abuse has extensively prevailed on both sides, from the very commencement of the controversy to this hour, but now that some of us are practising the "more excellent way," *they* are especially singled out, by the popular Romish writers, as objects of bitter hatred and vulgar scorn. The Oscott edition of Romanism may be, and we believe is, very pleasing and delightful, but it must ever be borne in mind that it is a "PRESENTATION COPY:" the edition for *ordinary use* is vastly inferior in every way, as may be proved by all who will apply to Mr. Cooper and the Editor of the *Tablet.*

While we are upon the subject of Romanism, we venture to offer a few suggestions to those who, mourning over the loss of unity in the Catholic Church, are laudably endeavoring, *as far as their allegiance to the Church in England will permit*, to remove every obstacle on our side which prevents union with Rome. We sympathise with them, we approve of their motives, and we do not hesitate to avow ourselves as their fellow-laborers, but we warn them against resting great hopes upon such a foundation; we warn them, especially, against the danger of snapping asunder those cords of love which bind them to their own spiritual mother. The divorce between the two Churches was pronounced by the only Voice which can bid them be united, and in His own good time HE will speak. Till then let every member of both Churches, while earnestly praying for the unity, not of two branches merely, but of the *whole* Catholic Church, set himself faithfully to fulfil those primary obligations which rest upon him as a member of that branch of the Church in which it has pleased God to place him.

In carrying out these plain rules the ***English Churchman*** will, of course, seek to give the most Catholic character to every part of the system of his Church; and whether, in doing so, he approaches nearer to, or recedes further from Rome, or any other branch of the Church, he must act faithfully and honestly. Let him develop all the Catholicism which is in his own Church; and if in any point he conceives that she might be made more Catholic, and so more holy, let him say so with affectionate reverence and with honest courage. He may be accused of a "tendency to Romanism;" but let him show that it is also a tendency to Catholicism, and that, while advocating his point, he does not even *waver* in his attachment to the Church of his fathers—that he has no thought or wish to leave her communion.

We have already said that there is great danger in this course, and this is especially the case where the eye is kept exclusively upon Rome. Many who have, in this way, incautiously and eagerly entered upon the task, have found themselves either forcibly drawn or forcibly driven away from their spiritual parent. Some have got half way, and hesitate whether to proceed or retreat: they stand still, equi-distant between the two communions, hoping that the borders of the one or of the other will be sufficiently enlarged to admit them. Into whichever communion they fall, (for fall they must, generally,) they will rise disappointed and miserable; dissatisfied at having to retrench and restrain their views and feelings, or at having to expand them beyond their natural limits.

We have now lying before us a document which confirms some of the opinions which we have recently expressed in connexion with the present subject. It is a letter from the Count de Montalembert* to Mr. Neale, of the Cambridge Camden Society. While it is, happily, almost entirely free from the offensive tone which characterises Anglican Romanism, it is, in other ways, just as fatal to the hopes of those who are in expectation of concessions from Rome; just as intolerant of the claims of our Church to be considered in any sense Catholic. The Count explains why he has addressed Mr. Neale, who happened to be at Madeira at the same time with him—

"The Camden Society having done me the unsolicited and unmerited honor of placing my name among its honorary members, I feel not only authorized, but conscientiously obliged to speak out what I inwardly think of its efforts and object: and I am happy to be able to do so, in addressing myself, not only to one of its most influential members, but to one for whom I feel a most lively sympathy, on account of his talent, science, courage, and, indeed, of every thing except what the Church which I believe to be infallible reproves in him."

The Count then states that, on reading the publications of the Society, he perceives that—

"They are carried on with the professed intention of blending together the interests of Catholic art and of the Church of England, and of identifying the Catholic Church of the middle ages in England with the Anglican Schism * * * Against this intention, I, as an honorary member of the said society, beg to enter my most earnest and most Catholic protest. First, and principally, I protest against the most unwarranted and most unjustifiable assumption of the name of *Catholic* by people and things belonging to the actual Church of England. The attempt to steal away from us and appropriate to the use of a fraction of the Church of England that glorious title of Catholic, is proved to be an usurpation by every monument of the past and present—by the coronation oath of your sovereigns—by all the laws that have *established* your Church—even by the recent answer of your own University of Oxford to the lay address against Dr. Pusey, &c., where the Church of England is justly styled the *Reformed Protestant Church.* The name itself is spurned at with indignation by the greater half *at least* of the inhabitants of the United Kingdom. * * * Even the debased Russian Church, that Church where lay despotism has closed the priest's mouth and turned him into a slave, disdains to recognise the Anglicans as Catholics: even the Eastern heretics, although so sweetly courted by Puseyite missionaries, sneer at this new and fictitious Catholicism. It is repudiated even by your own hero, Laud, whose dying words on the scaffold, according to the uncontradicted version of contemporary history, were, I DIE IN THE PROTESTANT FAITH, AS BY LAW ESTABLISHED (a pretty epitaph, by-the-by, for the life of the future St. William of Canterbury.†) * * * WE HAVE NOTHING TO RESTORE, BECAUSE WE HAVE NEVER DESTROYED ANYTHING. We want no erudite quibbles, like No. 90; no dissertations on long-forgotten rubrics, to enable us to believe in justification by works, or in baptismal regeneration, to honor the Blessed Virgin, to pray for our dear departed. We have never doubted any article of Catholic faith, and never interrupted any practice of Catholic devotion. Here we are with our priests, our monks, and our bishops, and with the flame of Catholic unity, which we have fed with our substance, and with our blood. If these men, who after having robbed us of every temporal good, would fain now rob us of our name, are Catholics, *then we are not;* then we have been mistaken fools, and not we alone, but thirty-five Popes, and all the Catholic Bishops, and all the Catholic nations in the world, who have till now praised us, helped us, loved us, prayed for us, and with us, as their brethren. If *they* are Catholics, then Catholicism is but a shadow and a name, and a paltry vestment, fit to be put on and off at the world's pleasure.

* * * "Was there ever, under the face of heaven, a more glaring focus of iniquity, oppression, and corruption, than the existence of the Church of England in Ireland, as denounced, not only by the groans of the Catholic victims, or by those foreigners who, like myself, have seen and cursed the abomination in its own den, but by your own authorities, such as *Strafford's Correspondence with Laud*, and Monk Mason's *Life of Bishop Bedell?* * * * Shall the perpetrators and inheritors of these unexpiated, unrepented, unforgiven sins, come in quietly and sit down among the Catholic Churches and nations of the world, with bundles of tracts about hierurgical antiquities and monumental brasses under their arms; and shall we not, one and all, arise to reject and expel them? God forbid that we should do otherwise! There is a place in the Catholic Church for public penitents, whence many saints have risen on the wings of humility and contrition to the glorious eminence of an Augustine: but there is no place for proud sinners, who would shake off the chains of isolated error, without confessing their guilt and that of their forefathers.

* * * "But now let me suppose that the Camden Society and the new Anglo-Catholic school have both gained their point; that liturgy, architecture, and theology, are brought back precisely to the point they were, at the close of the reign of Henry VIII., when, as Dr. Lingard so justly says, 'to reject the papal creed was heresy, and to admit the papal supremacy was treason;' supposing all this, what will you have gained after all? *Nothing at all.*

* * * "The Greek Church has been at the point you aspire to ever since the eleventh century; and can anything be further from unity with the Latin Church than she in the nineteenth? Every Catholic will repeat to you the words of Manzoni: 'The GREATEST deviations are *none*, if the main point be recognized; the SMALLEST are *damnable heresies*, if *it* be denied. The main point is, the *infallibility* of the Church, or *rather of the Pope.*' The Coptic, Maronite, and Catholic Armenian Churches, although differing in EVERYTHING OUTWARD from the Church of Rome, are in *unity*, since they acknowledge *her supreme authority.* The Anglican Church, even brought back to the most Catholic externals, can never be in unity as long as she denies her legitimate mother."

This, it will be admitted, is plain, straightforward, intelligible language; and with these combined proofs before us, of the unmitigated hostility of Rome, we and others might throw down our pens in despair, were "union with Rome" our primary object.

Every one, however strong his "tendency towards Rome" may be, has at least one or more points upon which he considers that it would be sinful to yield to Rome. Here he will see that *he must yield everything*, or he is as far from union with Rome as ever. He may, by his writings, and by his eloquence, induce his Church to confess every article of the Romish faith, excepting that of the supremacy of the Bishop of Rome in our Church, and yet be regarded as guilty of "damnable heresy." "All are none" is the motto of Rome. Confess your Baptism, your Confirmation, your Eucharist, your Orders, to be nought but profane mockeries—acknowledge that the creeds and traditions of the primitive fathers of the Church require our additions, ere they can become Catholic—own that what you once called your Church, is a mere schismatical Sect—that your Andrewes, your Lauds, your Hookers, your Taylors, your Bulls, your Wilsons, your Hammonds, your Newmans, your Puseys, are each and all Schismatics, and *then* hasten to throw yourselves at the feet of the Bishop of Rome; acknowledge him as the supreme governor of your Church and sue for absolution!

Were we convinced that this would prove the only road to Catholicism, we might attempt thus to root up and destroy our present faith and practice, and prepare ourselves for the journey, but feeling, as we do, that the path of our own branch of the Church is the path expressly appointed by God's providence to lead *us* to Catholicism, in spite of the obstructions which may meet us at every step, we will pursue our way—in peace with Rome, as far as she will allow of it, but not in union with her, until it shall please the Divine Head of the Church to close up the gulf which, for His own inscrutable purposes, and for the sins of *both* Churches, HE has placed between us.

The Apostacy of Mr. Tickell.

The movement to which we adverted yesterday, and which we then regarded in its bearing upon the Church, and generally upon the community, at home, assumes, perhaps, a still more important aspect when viewed in its effect upon our relations with the Churches abroad. It is no piece of mere idle declamation, but a simple statement of fact, to say that the principles upon which that movement has proceeded, and which it has *not* introduced, but illustrated, are the sole and only ones which at all *profess* to give the Church of this country any tangible or intelligible position, or even existence, in the ONE great ecclesiastical community of Christendom. We are not about to enter into the abstract merits of those principles. We do not profess, as we said yesterday, to discuss matters of pure theological controversy. We now state simply a matter of fact. We say, that be these principles whatever they are, right or wrong, they do at any rate *profess*, what those of no other school, so far as we know, at all lay claim to, viz., to give to the Church of England a place; and if a place at all, we say, then necessarily a *pre-eminent* place, among the Churches of the Christian nations.

Rightly or wrongly, they assert that the English Church, and that large body of Christians in communion with her, the Churches, viz., of kindred form and origin, in Ireland and in Scotland, and in the United States of America, and in the Canadas and in Brunswick, in the East Indies and in the West, and in Australia and in Zealand, and, in short, wherever the English tongue is known, are, whatever may be the true test or theory of Christian membership, genuine and indisputable members—one great third, in short, of the Christian Church. Rightly or wrongly, they assert—and that without prejudice to Christian charity—that this great body of the Church is apostolic in foundation, apostolic in usages, apostolic in doctrine. Rightly or wrongly, they assert that this great and important portion of Christendom stands, not on any *exclusive* or self-limited basis of its own, the assumed truth of which should cut down every one else, but on an equal footing—the great footing of Catholicity and apostolic ordination—with the other Churches of the universal faith. So far as we are aware, no other school in our Church at all regards, or wishes to regard, her in the same light. So far as we are aware, these same principles, and none other, are the very ones upon which, be they right or wrong, our Church has all along rested her claims to a fellowship with, and position in, Christendom. So far as we are aware, every other school but this has been as intolerant of the claims of other Churches as it has been liberal with those of its own, and has condemned everlastingly all but those who happened to coincide in its own narrow and unabiding speculations.

Now, we do not at present intend to argue, much less to assume, the *truth* of these principles. We merely state them now to point to their legitimate results. We say—see in what position they place the Church. They vindicate to her at once her high rank and destiny among the Churches of Christendom. If these principles are true, then we ought to be at once, and without more, set at rest from all controversy upon the foundation of our own *position* with members of the Romish, or of the Greek, or of any other Church; and there then remains in the controversy, to cause any doubt or difficulty, only points of comparative doctrine or practice. But if these principles, on the other hand, or the fact which supports them, are *not* true, then must we look also to some other point of defence in our controversy with other Churches—to our greater soundness, if so be, of doctrine, or to our greater purity of practice.

It is obvious, therefore, as it seems to us, who is in the greatest danger, *primâ facia*, in a controversy with Rome, of these two classes—of the man, viz., who does *not*, and the man who *does*, hold the principles in question. The former has to defend *everything;* the latter has reduced the limits of the question to the comparatively easy sphere of the comparative efficiency of the two Churches in practical teaching and worship—to points, in short, where the victory should seem not doubtful. Now, it is here that we would come to the point. It is objected to the principles and school which we are speaking of, and objected undoubtedly with great foundation in fact, that, notwithstanding the superiority of position which, *à priori*, those might be expected to occupy, with reference to the Church of Rome, who hold those principles, yet that as a matter of fact defections do take place, and are constantly taking place, from the ranks of that school to the communion of Rome. We say boldly, and without any fear of being hereafter belied by facts—we say boldly, that the persons who do so fall away, do totally subvert and misunderstand the very principles upon which they have professed to stand. We say that they positively misrepresent and impugn the doctrines of that school which is charged with their acts. We earnestly desire to give no pain to individuals; but these cases are made public by the actors in them, and we have no hesitation, therefore, in publicly discussing them.

Mr. Tickell, a gentleman of some promise and distinction we believe, not however a clergyman, but one who has given out, or has been supposed to give out, that he zealously supported or even exaggerated those peculiar views which consist in exalting the importance of that Apostolic Ordination which no one has ever disproved or denied to the English Church—this gentleman has now gone over to Rome, and has also (luckily) published his reasons for so doing in a letter to ourselves. We say, deliberately that those reasons, like those of Mr. Sibthorp and the rest, so far from legitimately proving Romanistic tendencies imputable to the school of which those gentlemen were once professed members, do *directly prove the contrary.* Members, *professing* members of that school, there may undoubtedly be even now, who *do* sink or slur over the undoubted, and to them, we should have thought, conclusive fact of the Apostolic institution and Ordination of the Church, and who think themselves, therefore, set at liberty, having, as they would say, "no real Church of their own"—to pick and choose among other Churches as it best may suit them. But such persons are no more true or real members of the English Church than Mr. Close, or Mr. Noel, or Mr. Bickersteth. If, indeed, *in spite of the still admitted Apostolic institution* of the Church, they desert her—then, in truth, but only then, must it be confessed that they are condemning their own principles, and are fair instances in point, to prove the inefficacy of those principles to prevent persons deserting to Rome. But Mr. Tickell is no such person. He deals with the English Church as if he had never even heard her claim to Catholic truth or Apostolic institution advanced or insisted upon at all. He has made the notable discovery, it seems, that "no Protestant Church or Protestant man can be also Catholic;" and, in accordance with this very dogmatic and certainly most gratuitous axiom, he forthwith proceeds to condemn the catholicity of the Church of England as spurious and unreal, without the slightest reference whatever to the *fact*, once by him so highly valued, of her Apostolic institution and origin. He follows, it seems, in the footsteps of a certain Comte de Montalembert, who, upon the faith, we suppose, of an English education, has taken it upon him gratuitously to anathematize the whole Anglican Church throughout the world, and that on the sole strength of the very wide and questionable principle that no Englishman can be a "Catholic," unless he condemns the whole Church of Rome to perdition. We would beg to ask Mr. Tickell and the Comte de Montalembert whether in the times of the Arian heresy, a heresy which, at one time, covered three-fourths of Christendom; the *protesting* minority were, *therefore*, not Catholics? Is the act of protestation against general error itself a forfeiture of Christian privileges? To come nearer home to these Romish advocates, we would ask if the reformation, the most zealous, the most earnest, and the most *protestant* reformation of the crying sins of pluralism and simony effected by Pope Gregory VII.—did that exclude him from Catholicity? It is idle and childish, not to say a contradiction in terms, to allege that "protestation" against error is itself a forfeiture of truth and Christianity. Yet this is all that Mr. Tickell and the Count have to say for themselves. The Count indeed abuses the English Church, and pulls to pieces her teaching, her worship, and her practice. Be it so. *There*, we can only say, we are quite ready to meet him. Romanists should not throw stones. If our religious practice is lax, theirs is so fearfully perverted, and so painfully tampers even with the first principles of morality itself, that we really cannot in charity venture to characterize it. If our worship and doctrine is degenerate or careless, theirs is one to us so awfully repulsive and monstrous, that we only hope it may, by any, the slightest possibility, answer the end for which, we presume, it was intended. The truth is, that if Mr. Tickell and other gentlemen of his school kept in mind the importance of that Apostolic institution which they *profess* so much to value, they would then see that comparisons of points of external practice and the like, however they might decide them, as no doubt they would, though most unreasonably, against their own Church were not anything to the purpose, so long as their own Church were confessedly a true and Apostolic one. But they do *not* estimate this fact according to the value which by their own principles they should set upon it. They deny their own doctrines. Hence their lapse. Hence, and hence alone, their blindness, their positive blindness to the superinduced errors and monstrous corruptions of Romanism.—*London Times.*

From the English Churchman.

"Puseyite" and "Tractarian."

Simple-minded folks are, in the present day sorely puzzled by the terms "Puseyite" and "Tractarian," which occur very frequently in almost every newspaper which they can take up. No man can very clearly explain to them what is meant by these terms, indeed every man differs in his explanation of them. It often happens, however, that when we have failed to ascertain what a certain thing or system *is*, we may derive some information of its nature by learning what it is *not.* Let us bring this test to bear upon the following advertisement in the *Record*, the organ of the "Evangelical" party, and the determined opponent of "Tractarianism."—

"A CLERGYMAN, of *decidedly Anti-Tractarian views*, wishes to TREAT for the NEXT PRESENTATION to a BENEFICE, the clear return of which, will not exceed 500*l.* per annum, *where immediate possession may be expected*, and where he may occupy a sphere of influence and usefulness.

"Address, with full particulars, A. B.," &c.

In the course of a few days A. B. receives a letter from the solicitor of Sir C. D., (whose "patrimony" includes some half-dozen "family livings") stating that the Rev. E. F. (aged 87,) having had a fall, cannot last many weeks longer the doctor says, and that if A. B. is prepared to pay Sir C. D.'s price, (6,000*l.*) immediately, the necessary deeds shall be prepared. A. B. goes down to the living, looks round him, makes an excuse to call upon the Rev. E. F. and one or two of the gossips in the parish, and finds that everything will be very comfortable. He sells out his 6,000*l.*, but gets his father to pay it over to Sir C. D.'s lawyer, and to sign the deeds, leaves his address, that information may be immediately sent to him of the Rev. E. F.'s death, and goes home to prepare Mrs. A. B. for their removal.

In the course of six weeks, and by the time that Mrs. A. B. has done all her shopping, a letter is received from Sir C. D.'s solicitor, who *regrets* to inform A. B. that poor Mr. E. F. is no more, and being solicitor to E. F.'s family also, he invites A. B. to the funeral—and to look after his own interests.

In due course of time A. B. is called upon to take the following oath:—

"I, A. B., do swear that I have made no simonical payment, contract or promise, directly or indirectly, by myself or by any other, to my knowledge, or with my consent, to any person or persons whatsoever, for or concerning the procuring and obtaining of this preferment or living of ——. So help me God through Jesus Christ."

He does take this oath, knowing that he has paid 6000*l.* for the living, and that the Canon, which prescribes this oath, declares the "detestable sin of Simony" to consist in "buying and selling of Spiritual and Ecclesiastical functions, *offices*, promotions, dignities and *livings*," and that it is "execrable before God!"

This conduct, we admit, is decidedly "Anti-Tractarian," and thus we get at one feature of "Tractarianism"—that it detests Simony and Perjury. We are of course aware that the law of the land endeavors to nullify the law of God and of His Church; but no good man who seriously examines the matter can doubt that any one who acts as we have described A. B. doing, does in fact, although perhaps not consciously, commit both Simony and Perjury. Some persons may imagine that Simony consists solely in the purchase of *spiritual* functions, but the language of the Canon leaves no room for such an interpretation; in addition to which we may observe that the oath is not enjoined before ordination, but before induction to a living.

English and Scottish Church.

We request the especial attention of our clerical readers to a notice of a pamphlet just published by the Bishop of Glasgow, numerous extracts from which will be found under the head of "Reviews," in our columns of this week. We confess that we are unable to discuss the subject of the schisms in the Scottish Church, and the conduct of the English Church in respect to the schismatics, with perfect calmness and tranquillity, and we must therefore beg our readers to excuse any undue warmth of expression into which our feelings may have tempted us. We feel that the Church of England has most deeply injured the Church in Scotland, and, what is still worse, she, apparently, neither acknowledges the injury nor seeks to repair it; on the contrary, she is continually increasing it. Let us glance at a few of the items in the dark catalogue.

1. Mr. Drummond, an English priest, having deliberately broken his vows of canonical obedience, has set up a conventicle in the city of Edinburgh, in the very teeth of the bishop to whom he owed obedience, and has seduced the people to commit schism.

2. Sir William Dunbar, another English priest, has done precisely the same at Aberdeen, and has been excommunicated by his bishop.

3. English priests have gone to the conventicles of both of these men; have preached for them, and have encouraged them in their schism, by openly applauding them for it.

4. English beneficed clergymen have allowed one, if not both of these schismatical teachers, to preach in English churches.

5. Mr. Baptist Noel, an English priest, has shewn his contempt for Episcopacy by preaching in a Presbyterian meeting-house at Inverness.

6. Mr. Miles, also an English priest, has grossly insulted the Bishop of Aberdeen; he has broken his vows of obedience to the Bishop of Glasgow, and is probably about to set up a conventicle.

These are the "Six Articles" which the Church in Scotland has against the Church in England; for none of which public injuries has there been any public satisfaction whatever! It is possible that there may be some private reason for such conduct, something which *compels* us to act contrary to the very first principles of Catholic discipline, but, as we have before observed, it is due to both Churches that this mysterious and unheard-of cause should be publicly known. Individual members of the English Church are daily liable to be questioned, by the opponents of their Church, upon the very extraordinary and, *apparently*, un-Catholic conduct of their spiritual rulers, and they ought, in common justice, to be furnished with a *satisfactory* answer. It will not do to say that "it is the bishop's affair, not ours;" every Churchman is entitled to know why schism *in general* is prayed against, and in *particular cases* is connived at and allowed. It is far too important a question to be evaded and transferred from one class in the Church to another. Place the odium where you will, a very considerable share of it *must* rest upon ***the English Church*** at large, and every member of the Church ought to feel most deeply anxious that she should promptly and publicly vindicate her conduct in this matter. We declare emphatically and honestly, that, individually and personally, the more we consider this subject the more we are perplexed and distressed. The taunts and sneers of our enemies strike home; we cannot ward them off; we are forced to allow judgment to go by default: we cannot say one word in defence. In all earnestness and reverence, we ask our spiritual rulers, "Is it absolutely necessary for the welfare of the Church that we should be kept in this state of miserable ignorance?" We humbly desire to defend the Church from the attacks of her enemies, but when the English schisms in Scotland are mentioned, we fall prostrate and powerless at the feet of our adversaries.

Although our own share in these transactions is our primary and chief concern, it may be well to glance at the part which the Church in Scotland has taken. There can, we imagine, be no doubt that had these schismatical priests and their abettors been more promptly and vigorously dealt with by the Scottish bishops—had the public censure of their conduct been *publicly* and perseveringly demanded of the English bishops, matters would not be in their present unsatisfactory state. E. g. had letters been written to the English bishops upon the first symptoms of establishing conventicles, and had those letters, together with their lordships' answers, been read in the face of the Scottish Church, and published in both countries, the subject must have been treated definitely and canonically; whereas it has been discussed "in a friendly way," in private letters, which have utterly failed to provide any remedy for the evil. The scandal *remains* upon the Church.

We are well aware of the very difficult situation in which the Scottish bishops are placed. They are, for the most part, very inadequately supported by their clergy, who, in fact, are of all shades of opinion, while both the bishops and their clergy are far too dependent upon the laity, who, by a sudden caprice, may deprive the Church of her entire income. Much allowance then, must be made for men in such a position, but this is an additional reason why *we* should help them through *their* difficulties rather than add to them, as we are now doing. Surely some plan might be adopted whereby we could show our sympathy for our suffering Scottish brethren, and our disapprobation of those who are spreading schism through their Church. Public meetings might be held, both of the clergy and the laity; addresses to the English and Scottish Bishops might be presented; and we do not see why our Universities should not speak out upon such a subject.

One thing is certain, that apathy and indifference in these cases is producing most deplorable effects in opposite quarters. Ultra-Protestants, fancying that discipline is nought with us, are setting up conventicles, or "free churches," as they call them; while others are so disgusted with the want of discipline, and with the prevalence of heresy, that they have concluded that a community which tolerates such a state of things can be no true branch of the Catholic Church, and so are seceding to Rome.

---

* The Count is a young French nobleman, who promises, by his chivalrous and able advocacy of the cause of the Church, against the usurpations of the State, to be ranked as the second layman in the Romish Church: the first, "*the most illustrious*," his Holiness has been induced to declare, is *Mr. O'Connell!*

The Count, like all modern Romanists, would fain make us forget the past history of Rome. With him she is all purity, gentleness, kindness, and mercy. He seems also to deny the existence of any other Church than that of Rome; even the Holy Eastern Church is nought with him, apparently.

† This ungenerous and false interpretation is unworthy of the Count. Laud was accused of attempting to bring in Popery contrary to the law of the land. He denies the charge in the only language which would be understood by his accusers.

We solemnly conjure our spiritual fathers to come forward and stay this plague.—*Ib.*

Safety in Duty.—If we are in the path of duty, and if our help and our hope is in the name of the Lord, we may confidently expect that he will uphold us, however faint and en feebled we may seem to be to ourselves and others.—*Newton.*

Arches Court.

THE OFFICE OF THE JUDGE PROMOTED BY

Titmarsh vs. Chapman.

This is a criminal proceeding by way of articles against the Rev. H. Chapman, Vicar of Basingbourne, in the Diocese of Ely, for having refused to bury the body of a parishioner, in defiance of the Canons and constitutions of the Church of England. The facts have been frequently stated. The articles charged the Reverend defendant with having twice refused to bury the corpse of a girl (Jane Rumbold,) the daughter of John Rumbold, a parishioner of Basingbourne. Rumbold belonged to the sect of Independents, and his child had been baptized by a minister of that persuasion. This baptism Mr. Chapman considered heretical and schismatic, and consequently not entitling the recipient to be buried according to the rites and service of the Church of England. The corpse was carried by the father to the porch of the church. He then left it, and at once proceeded to the vicarage, at the door of which he met the Vicar, who declined to read the service over the body. This refusal led to the present proceedings, which have been instituted under the 58th Canon, which directs the Clergy to read the burial service of the Church over all persons, except those unbaptized or excommunicated—convenient warning having first been given.

The articles laying the charge having been admitted, a responsive allegation was offered on behalf of the Rev. H. Chapman, disputing the validity of a baptism performed by a heretic or schismatic, and contending that the child Jane Rumbold was unbaptized within the meaning of the Canon. This allegation was rejected, and the case now came on for hearing. The depositions of the witnesses having been read, Her Majesty's Advocate and Dr. Haggard contended that the offence was clearly proved. The Rev. defendant was well aware that the body was to be brought on the occasion to the churchyard, and therefore had that due notice which the Canon insisted upon. He had twice refused to bury the corpse, under a mistaken belief that dissenters, though baptized, were not entitled to the privilege of the Church burial. In that view the Court had already decided that he had erred, but he could not now avail himself of the petty legal excuse that he had not had sufficient warning.

Dr. Phillimore and Dr. Elphinston *contra.* The only evidence as to notice was, that the body was taken to the churchyard—there left while the child's father ran to the Vicar and requested him to read the service. Was this the necessary warning required by the Canon? That warning was enjoined that the clergyman should make inquiry whether the person to be buried had been baptized, and was not excommunicate. *Could* he do so on the instant? To hold that the notice in this case was sufficient would be to introduce scandal and confusion into every parish of the land. It was true that the Rev. defendant had objected to bury the corpse for another reason, but in a criminal suit was he to be barred from a legal defence because he had not raised it on the spur of the moment?

After the reply, Sir H. Jenner Fust regretted that the evidence was so scanty as to the facts connected with the notice. Taking it, however, as it was, he would look into it, and pronounce his judgment on a future day.—*Ch. Newspaper.*

THE OFFICE OF THE JUDGE PROMOTED BY

Nurse vs. Henslowe.

This was a similar proceeding against the Rev. William Henry Henslowe, perpetual Curate of the parish of Wormegay (or Wormgay,) in the county of Norwich, for refusing, on two occasions, the 17th of February and the 3d of March, 1844, to bury the corpse of Sarah Bowden, a parishioner, who had been baptized by a preacher of a congregation of primitive Methodists. This case was brought by letters of request from the Bishop of Norwich. The Rev. defendant, who conducted his case in person, at first, on the admission of the articles, had given a negative issue thereto, but afterwards he retracted that plea, and gave an affirmative issue, thereby admitting the facts as pleaded. Dr. Harding and Dr. White, for the promoter, merely opened the case, observing that it was exactly the same as that of "Martin v. Escott." Sir H. Jenner Fust said that, however the Court might lament that the Rev. gentleman should have placed himself in such a situation, it must pronounce sentence in the terms of the Canon, for the proceeding was not under the general Ecclesiastical Law, so that the Court had no discretion to diminish or increase the punishment, which the Canon had fixed at suspension from the ministry for three months. He (the learned judge) must observe that a long protest, in arrest of judgment, had been delivered to the registrar by Mr. Henslowe, which he (the learned judge) had read, and he was sorry to say that it went into a history of which the Court could take no notice, referring as it did to persons not before the Court, to whom malevolent motives were imputed, and to matters with which the Court had nothing to do. The Court lamented that a case of this kind should be brought to its notice, and that a clergyman should place himself in a situation from which the Court could not relieve him; and it would be wise on the part of clergymen to recollect that, in every case of this kind, an opposition made to a claim by a large body of persons in the country of a legal right, should it prove unsuccessful, only afforded an additional triumph to persons who were seeking the downfall of the Established Church. Under the circumstances, he must pronounce that Mr. Henslowe had incurred the penalty affixed by the Canon, unless he had anything to urge to the contrary. Mr. Henslowe: I wish to explain myself. The end of the law is to elicit the truth, and to establish justice; but the truth has not been elicited nor justice established in my case.—The Court: You have admitted the facts.—Mr. Henslowe: I did so because I was intimidated on the ground of the costs. I complain of the proceedings.—The Court: It is too late to complain of the proceedings. You have admitted the facts.—Mr. Henslowe: I admitted the facts because I was sensible there was a predetermination.—The Court: I cannot hear this. I must desire the registrar to record that the Rev. Mr. Henslowe is suspended from the ministry for the space of three months, and condemned in the costs of the proceedings. Mr. Henslowe: I solemnly protest against this judgment, and I appeal to the great council of the realm and to the Convocation.—The Court: If you mean to appeal, you must appeal to Her Majesty in Council. Let the sentence take effect from the 10th of November.—*Ib.*

Communications.

For the Churchman.

The Word "Protestant."

Mr. Editor,—It is with no little concern that I have perceived in certain quarters a singular dislike to the word "Protestant," in its old fashioned and established sense. What "tendencies" are foreshown by this circumstance I do not inquire. It is, however, a phenomenon of the day, and I wish to bring it to the notice of you and your readers, thinking it may be worth the while of some one to investigate the cause of it. Trifling as the fact may be in itself, it is perhaps the first faint expression of some deep feeling that is struggling for, but cannot as yet find an articulate utterance.

Various reasons are given by different persons for their dislike of the aforesaid important term. Some say with perfect truth that the name Protestant was primarily given to the Lutheran Princes, who, at the Diet of Spires, protested against the edict of Charles V.; and since our Church was no party to that protest, directly or indirectly, it is a great error to class ourselves among the followers of the original Protestants. This is a very intelligible reason; and as far as it goes, it does not appear how it may be gainsaid.

Again; since a Protestant is one who makes a protest, it is maintained that our Church cannot be truly called Protestant, for the simple reason that she never made any protest whatever. A body that claims authority does not protest; nay, it would be nonsense to say that a Church claiming "authority in controversies of faith" *protests* against errors. She *condemns* errors and vices; she can only condemn and anathematize. Did the Council of Nice "*protest*" against Arianism? Rather, did not the Arians "protest" against the Council? As well might we say that the Decalogue protests against idolatry, theft, adultery, and murder, as that the Church of the Living God, or any branch of it, "protests" against error. Here then is another reason of appreciable strength and meaning, why some members of our Church should dislike the name of "Protestant."

Again; it is said, that granting the propriety, or at least the usefulness of the word, in its accommodated and popular sense, as simply distinguishing those religious communities of the west, or of western origin, which disown allegiance to the Pope, still it often becomes a vehicle of falsehood, as making a classification which is false in fact. It unites under one genus, various assumed species, which are as different from each other, yea, more different, than some of them are from the Roman Church. It is *e. g.* quite undeniable, that the Creed, polity, ritual, and ethical character of our Church, present more points of affinity and resemblance to the Roman Church, than to any one of the Protestant sects. The latter themselves are constantly asserting this, and our Church confirms what they say, by distinctly refusing any alliance with them, any recognition of their orders or mission, while she does acknowledge the orders of all the Churches in communion with Rome. In acknowledging their orders she admits that they are Apostolical Churches, such as she asserts herself to be, she consequently places herself and them in one category, and refuses to be generically classed with the Protestant sects. It would seem, then, that here is a further ground for denying the propriety or justice of calling our Church Protestant.

Now, when any one gives either one, or all of the above reasons, for his dislike of the word Protestant, there is at least consistency in his dislike, whatever else may be said about it. His reasons *are* reasons, appreciable, intelligible, and deserving of all respect. But there are persons who manifest a very plain dislike to the old sense of the word, on no such grounds as those just produced. They seem disposed to cling to the use of the word, but they are trying, at the same time, to foist into it a signification which it never had, and never can bear. Thus we hear it sometimes said that "our Church is Protestant, because she protests equally against Rome on the one hand and Geneva on the other." Now, this is only very amiable nonsense, or if it have any meaning at all, that meaning is a positive untruth. Our Church never protested against any body or any thing. She cannot make a protest without conceding that she has no divine authority: in a word, without giving up the claim to be a Church of God. But, not to dwell on this plain point, can any thing be imagined more stupid and ridiculous, than to say we are Protestants, in that we reject Presbyterianism, Brownism, Wesleyanism, Mormonism, &c.? Will those who so speak be so good as to give us a reason for tampering with a word of well known signification?

The last instance of this unfair use of the word is in the late sermon* of the Bishop of Georgia, in which he speaks of our Church as "Catholic for every truth of God—Protestant against every error of man." I mean no disrespect to the pious and learned Prelate when I say his language is utterly unmeaning, if the words be taken in their proper sense. We *are not* Protestants in anathematizing the errors of Sabellius, Arius, Nestorius, Luther, Calvin, and Socinus. Every body knows this. Every body *knows*, that in the proper sense of the word, in the only sense in which plain people understand it, a Protestant is simply one who is *not* a Roman Catholic. So that no body can tell, no body even pretends to say what a Protestant *is*, but only what he *is not;* no body can tell, no body even pretends to say what the Protestant religion or Protestant faith is, because there is no such thing, there cannot be. Protestantism, (to borrow a phrase of Carlyle) is an "*Everlasting No!*" If a man say "No" to the last twelve articles of Pope Pius's Creed, he is a Protestant in the judgment of all men; if he go further and say "No," to one or more articles in the Creed of Nicea, he is still a Protestant. Hence it is not strange that in some parts of Europe Protestantism is the equivalent for free-thinking infidelity; because the *differentia* of both is "No!" Far be it from me, however, to say, that a Protestant may not have a positive Creed, e. g. the Nicene; but that Creed is no part of his Protestantism, for the Roman Catholic also holds that.

Now, it may be that persons, without knowing it, are coming to perceive how utterly devoid of any specific religious meaning the word "Protestant" is, in its proper sense. It asserts no truth, no principle; and the religious instincts of good men among us, seem to be excited against it. Not that they are anxious to reject it; quite the contrary; but they are endeavoring to give it a new meaning; they are trying to secure for it currency, in another sense; they are anxious that it should represent a value, that, from the beginning, has been represented by a very different word; in short, they wish to make it the synonyme for "Catholic." Hence we see every now and then such barbarous composite epithets as "Protestant-Catholic;" hence some people, meaning well but saying what means nothing, tell us that our Church is Protestant against Geneva; and the Bishop of Georgia declares we are "Protestant against *every error* of man"—thus intimating that the term has no exclusive application to the novelties of Rome. Now, if I might for once, follow the example of the Bishop, I should say that a part of my Protestantism consists in a protest against the error of using this word in any other than its established sense. That word especially belongs to history. We have no control over it. We have no right to tamper with it, by using it in a new sense which may give currency to falsehood. "Let us (in this matter as in all things) walk honestly as in the day," and if we are not satisfied with the word as people commonly use it (*nam usus est norma loquendi*) let us give it up and be done with it. On the other hand, if we think our Church should aim at the high distinction of being an Apostolic Negative, let us go on pronouncing, without circumlocution or disguise, the "Everlasting No!" Akeraios.

For the Churchman.

Confirmation of Dr. Southgate's Statement.

Mr. Editor,—The missionaries of the American Board to the Armenian Christians in Constantinople, have sent home a statement, in which they admit the truth of Dr. Southgate's assertions, that they wore *the dress* usually worn by the Episcopal Clergy in this country, that they used the *Prayer-book*, and that they had never undeceived the Armenians, who supposed them to be *clergymen* of the *English Church*, and of course having Episcopal ordination. Of *the Prayer-book* they say:—

"Our use of the Prayer-book, as will appear from what has been said, has been merely occasional, and always in accommodation to the feelings of our English friends."

Dress.—This is their very modest account of themselves in this particular:—

"By being ready, in accommodation to the *great weakness* of men, to use on special occasions, an *Episcopal gown*—a Lutheran one—a French one, or none at all—*to use* occasionally an Episcopal Liturgy, a French one, a Lutheran one, or none at all, we have shown that we are immeasurably exalted above all the littleness of mere form and ceremony, and of that which is only external, *and exhibited a spirit of tolerance, which was not previously supposed here to have had any existence on earth.*"

What heavenly and spiritual men!

Clergymen of the English Church.—On this subject, after some special pleading, they admit as follows:—

"As a matter of course, when we arrived in this country we were called *Ingliz* by Greeks and Armenians, and *to this day* many continue to use this appellation."

What will Drs. Anderson and Hawes say to this? Have they not expressly asserted that Dr. Southgate told a falsehood? In sober earnestness, what can be more preposterous and absurd, than that schismatic and heretical associations of persons in New England, should send missionaries to convert to their heresy a comparatively orthodox and pure branch of the Catholic Church? Well may the Armenians apply these names to them,—viz. "Luttran (Lutheran), Framason(Freemason), and Volter (a follower of Voltaire); these terms are applied as well to Episcopalians, as to Congregationalists and Presbyterians." J.

For the Churchman.

Clergy Lists.

Mr. Editor,—The publishers of "Sword's Almanac" for 1845, express their obligations to the Secretary of the House of Clerical and Lay Deputies, for the use of the Lists of Clergy furnished by the several Bishops to the General Convention, in the preparation of the lists which they have published. Any material errors or omissions, it is inferred, are therefore to be attributed to the original lists. This being the case, I respectfully ask how it happens that more than thirty of our clergy are omitted, and some seven or eight are counted twice. The canon (of a list of the ministers of this Church) is of no use, if incorrect lists are furnished under it.

The following are the names which I miss from the lists:—The Rev. W. W. Bronson, now or late of Conn.; the Rev. Wm. Bryant, recently teaching in Philadelphia; the Rev. Henry Caswall, a presbyter of this Church, now holding a cure in England, but whose canonical transfer, if made, has never, I think, been announced; the Rev. T. W. Clapp, some time since ordained by the Bishop of Massachusetts; the Rev. T. A. Cook, for several years a missionary in Alabama, and supposed to be now in that diocese or Georgia; the Rev. Wm. Cook, late, if not now, a teacher at Salem, Massachusetts; the Rev. W. Crawford, of Virginia; the Rev. A. H. Cull, of New York or Vermont, supposed to be residing in the latter diocese; the Rev. Ed. Davis, late of Kentucky; the Rev. Daniel G. Estes, ordained by the Bishop of Massachusetts; the Rev. A. E. Ford, late of Florida; the Rev. J. L. Gay, ordained by the Bishop of Louisiana, and residing, it is believed, in Alabama, near Columbus, Ga.; the Rev. Richardson Graham, of Virginia, missionary to China; the Rev. John Hall, for many years rector of the Church at Ashtabula, Ohio; the Rev. A. W. Hanson, a colored man, ordained by the Bishop of Connecticut, and whether in England or Africa, not known to have been received by transfer into any other branch of the Church; the Rev. Galen Hicks, lately residing at Taunton, Mass.; the Rev. Melancthon Hoyt, of Michigan; the Rev. Jedediah Huntington, late of Middlebury, Vt., and supposed to belong canonically to that diocese; the Rev. Charles A. Lewis, according to the newspapers, ordained in Virginia; the Rev. Daniel Murphy ordained by the Bishop of Michigan several months ago; the Rev. F. B. Nash, late of Hopkinsville, Ky.; the Rev. J. K. Noel, ordained in Virginia; the Rev. W. H. Pendleton, of Leeds Manor Parish, Va.; the Rev. Ed. P. Slafter, ordained by the Bishop of Massachusetts; the Rev. J. B. T. Smith, late of Virginia or Georgia; the Rev. Job Sidney Swift, of Virginia, who a few *years* ago was heard of in Kentucky or Mississippi; the Rev. Ed. S. Syle, of Virginia, missionary to China; the Rev. J. D. Tyler, instructor of the deaf and dumb at Staunton, Va.; the Rev. Lewis Walke, and the Rev. F. Wardel, according to the newspapers, ordained in Virginia; the Rev. Ed. A. Washburn, ordained in Massachusetts; the Rev. Thomas West, an aged presbyter, a few years ago residing with the Bishop of Tennessee; the Rev. Ed. W. Wiltbank, of Connecticut, or Pennsylvania; and the Rev. Henry Wood, of Virginia,—in all thirty five; besides, recently ordained, the Rev. A. A. W. Watson, of New York; the Rev. James Chipchase, of New Jersey; the Rev. R. B. Hall, the Rev. Geo. D. Wildes, and the Rev. —— Smith, of Mass; and the Rev. Henry Olmsted, of Connecticut.

I find the following *counted* twice:—the Rev. H. H. Bates, in Connecticut and Massachusetts; the Rev. Justin Field, in Massachusetts and Western New York; the Rev. Geo. Watson, in Western New York and Pennsylvania; the Rev. F. H. Rutledge in South Carolina and Florida; the Rev. J. H. Hanson, in Connecticut and Florida; the Rev Henry Payne, in Ohio and Indiana; the Rev. W. Philo, in Illinois and Indiana; and the Rev. N. W. Camp, in Vermont and Mississippi.

A few of the above missing names may have been caused by death, certainly none of the thirty-five clergymen have been admitted to the ministry since the General Convention; but, if due regard has been had to canons 48, of 1832, and 5 of 1844, the greater part of them ought to be found in the register kept by the Secretary of the House of Clerical and Lay Deputies, without any of the double counting. Ordo.

For the Churchman.

Daily Morning and Evening Prayers.

Mr. Editor,—There is much merry-making in certain quarters of late, because some clergymen of the Church of England have been found reading alone in their Churches the Daily Morning and Evening Service. No doubt the wit wasted on the discoveries is superlative, and to hint any thing like irreverence in it, would be scouted as quite precise and ridiculous. I would, however, beg leave to call the attention of these extremely witty gentlemen, to the plain words of the Rubric, which stands in the Common Prayer Book of the English Church, between the rules, "Concerning the Service of the Church," and the declarations "of ceremonies, why some be abolished and some retained." It is as follows:—

"*And all Priests and Deacons, are to say Daily the Morning and Evening Prayer, either privately or openly, not being let by sickness or some urgent cause.*"

Now, all this may be sneered at as "vicarious prayer," or any thing else that men please; yet it is nothing more nor less than "*a venerable usage of the Church of England;*" under which comprehensive sentence certain persons, when hard pushed about boys in surplices, &c., are ready enough to shelter themselves. And the benefit of which, certain other persons are very willing to allow them, or indeed any body else, so long as they will cry "stop thief" lustily, and profess a full belief in "*the Plaat.*" Verax.

To the Editor of the Churchman.

Rev. Sir,—I herewith enclose for publication in the Churchman "a series of resolutions unanimously passed on the 5th instant, at a meeting of the Board of Managers of the New York Bible Society, in reference to certain remarks uttered by one of the speakers at their late Anniversary, which called forth a letter from Bishop Chase, that was republished in your columns, and also an editorial article, and another from a correspondent in your paper of the 30th November. As it was therein intimated that the society was responsible for the remarks in question, I respectfully submit the accompanying Resolutions as a reply to that charge, with the request that if declined as a communication, they may be inserted as an advertisement, and the bill sent to me for payment.

I am, Reverend Sir, very respectfully,
Your obedient Servant,
JOHN JAY,
Chairman of the Episcopal Committee of the New York Bible Society.
Office, 44 Wall street, Dec. 10, 1844.

New York Bible Society.

The following Preamble and Resolutions were unanimously adopted at a meeting of the Board of Managers of the New York Bible Society, held on Thursday evening, Dec. 5th. 1844:

Whereas, a controversy has arisen and sundry articles have appeared in the newspapers of this city, touching certain remarks made by one of the speakers at the late Anniversary of this Society—Therefore,

Resolved, That we are not called upon either to approve or to condemn the remarks referred to; that this Society is not and never has been responsible for the individual opinions of any of its members or advocates, whenever or wheresoever uttered; but only for those principles which are embodied in its constitution, or which have from time to time been expressed in formal resolutions, and that we do strictly adhere to the single object for which the association was established, that of furthering the distribution of the sacred Scriptures, without note or comment.

Resolved, That we regret that any occasion or supposed occasion of offence was given at the late anniversary, and do sincerely hope that nothing may ever occur to interrupt that love and harmony, which ought to be found, if any where upon earth, among those who are associated for the distribution of God's Holy Word.

It was thereupon further *Resolved,* That the foregoing resolutions be published, with the announcement that the same were unanimously adopted.

For the Churchman.

A Query.

Rev. Sir,—A friend has propounded to me a query, which, feeling unable to answer to his satisfaction, I beg leave to ask the favor of your opinion. He writes:—

"Last Sunday I heard the Pastoral Letter of your House of Bishops; I observed that it appeared to be directed, I may say altogether, against what you call Romanism, can you tell me why this is? Do your spiritual Fathers conceive the errors of Romanism (your own terms again) more dangerous or more to be dreaded than the errors of the other multifarious isms?"

I have said that I cannot answer this query to the satisfaction of the writer; I may truly add, or to my own. I must confess that to me, schism from Geneva or Nauvoo, is still schism, even though it have the word *Protestant* prefixed to it; and appears to me equally dangerous as if it came from Rome. But this word *Protestant* appears now-a-days to shield every error and sanctify every absurdity. Why, sir, the writer of the above extract, who, after taking a tour of observation of the most prominent isms, and finally settling down into Deism, boasts that he is a staunch Protestant; he protests against Rome *en masse.*

We hear much talk now about a tendency to Romanism; but sir, I believe a little observation will show us that the tendency of the present day is towards Socinianism. I will not pretend to say which is the worst; still I know which I should prefer for my own part.

It may, perhaps, be said that the Reformers in the English Church directed all their energies against the errors of Rome; granted,—but I have yet to learn that they protested against Catholic doctrine, or violated the precepts of Christian charity. The circumstances in which they were placed, I conceive, demanded that they should protest against the errors of Rome; and I do think that they would have protested with equal zeal against the errors of Socinianism, had circumstances required it.

Again: it may be said that the errors of the English Reformers protested against are errors still—granted again, and we still protest against them; but I would ask, are there no other errors in these enlightened days we need to be warned against, to protest against, and shun? In a word, have not the errors, the absurdities, and even the assumptions of Rome, been far outdone by some who have been, and still are called Reformers? A few words on this subject may probably be acceptable to others, as well as to

Yours, very respectfully,
Anti-Sectarian.

Watervliet, N. Y., Nov. 25.

The Churchman.

New York: Saturday, December 21, 1844.

Collecting Agents for the Churchman.—Henry M. Lewis for Alabama, Tennessee, and Missouri.

Israel E. James for the Southern and South Western States and Florida, assisted by James K. Whipple, William H. Weld, O. H. P. Stem, John B. Weld, B. B. Hussey, and Theodore Baggs.

C. W. James for the Western States, Iowa and Wisconsin, assisted by Moses Meeker, James R. Smith, J. B. Humphreys, J. T. Dent, G. H. Comstock, and E. Y. Jennings.

New Agent for the Churchman.—Mr. M. J. Conley, Mobile, Alabama.

The announcement, under the obituary head, of the decease of Thomas Ludlow Ogden is one of melancholy interest. As a warden of Trinity Church, and a principal director of its financial concerns, and for many years a representative in our Diocesan and General Conventions, Mr. Ogden has become honorably known in our Church, and identified his name with her history. A wise and prudent counsellor, a sound and intelligent Churchman, a man of kind feelings, courteous and dignified manners, and unsuspected integrity of purpose, respected for his opinions and beloved for his virtues, a devout communicant of the Church, and ever evincing a deep and lively interest in her prosperity, the death of Mr. Ogden has made a void which will be sensibly and mournfully felt. But while we mourn his loss, it is consolatory to reflect that his services were so long spared to us, and that he has left a name which will long be had in grateful remembrance.

Religious Tract Society.

Since publishing the article from the Christian Observer in regard to the alterations of D'Aubigne's History, we have received from a correspondent a slip from the New York Tribune, giving a further account of the Society's doings, and accompanied by our correspondent with the following note:

"Besides the works mentioned below—it is said that the same Society published Wilberforce's Practical View, &c., (as announced in an 'advertisement,') without all that related to the English Establishment—so cutting down the book about one third."

Having briefly adverted to the changes made in D'Aubigne's work, the writer in the Tribune proceeds as follows:

We have seen how the principle works in regard to History. Does it work any better in relation to *Doctrines?* Will it not be necessary to cut out from their books *the doctrines* in which all Evangelical Christians do not agree? If the doctrine of Election is found in a book, must it not be blotted out because all Christians do not hold to it? If the doctrine of the Divine Sovereignty, or the Final Perseverance of the Saints, or of Special Grace in Conversion, are found in a book, must they not be suppressed as "sectarian matters on which Evangelical Christians differ, and which the Society, by its Constitution, is prohibited from publishing?" Perhaps you will say there is no danger that the Society will ever carry things so far as to interfere with the doctrinal sentiments of an author. Charity would sincerely hope that this would be the case. But men, under the delusion that *they* are doing a great work, and that the press is in a great measure committed to *their* keeping, and that a Christian literature is needed, which shall be acceptable to all Christians, and which all Evangelical denominations may unite in circulating, will do strange, very strange things. The doctrinal sentiments of authors have been changed by the Tract Society. Even the writings of the immortal Edwards have been mutilated by some body in the employ of the Tract Society. But to the proof.

Passing by instances where history is mutilated, I shall only select a sample of the mutilations in doctrines. See Edwards's History of Redemption. The words in brackets are omitted, though found in the original, page 23:

"God's design was [perfectly] to restore [all] the ruins of the Fall, [so far as concerns the elect part of the world, by his Son,] and therefore we read of the restitution of all things.—Acts 3: 21."

Here Election is omitted, and the sentence, as amended, squints towards Universal Salvation. Again, page 24:

"Another great design of God in the work of Redemption, was to gather together in one all things in Christ, in Heaven and in Earth, [i. e. all elect creatures to bring all elect creatures in Heaven and in Earth, to an union one to another, in one body, under one head,] and to unite all in one body to God the Father."

Here more ruthlessly is the doctrine of Election blotted out, and the doctrine of *Universal Salvation* is taught, not designedly, but most certainly and boldly. Spirit of Edwards, why sleepest thou!

And what do the Society say concerning this book? They notice "slight additional improvements have been made in the language and form of the sub-divisions, and a new table of contents prepared, with a few lines of abridgment, chiefly occasioned by the lapse of time since it was written, and wholly unessential to the integrity of the work," not an intimation that the Doctrine is altered. Mutilations in the doctrinal sentiments are made, but concerning them the Tract Society is as silent as the dead.

This is not all. Other books are still more changed, as to their doctrinal complexion, and changed according to their interpretation of "Sectarian matters, which the Society by its Constitution is prohibited from publishing." If the reader wants more of confirmation, he may compare the Society's edition of Mason's Spiritual Treasury with the genuine work, and he will there find enough to justify the remark, that the mutilations seriously affect doctrinal sentiments.

The writer throws the names of the Rev. Drs. Knox, Milnor, Alexander, McAuley, and Edwards, as a shield between the Public and the doings of the Tract Society. They are, indeed, honorable names, and deservedly held in high regard; but why omit the name of the Rev. Mr. Somers, who is also a Member of the Publishing Committee, of which the above are constituent parts? Was it because he was not a D. D.? This is unkind, for there are yet hopes from the future issues of the Colleges. Was it because he is a Baptist? This is not proper, for he is entitled to as much influence and responsibility in this matter as the other members. Or was it through modesty? for it is a singular coincidence, that the Six Stars (the signature of your Correspondent) may stand for the following letters of the alphabet—S-o-m-e-r-s, and this is the only name omitted of the Publishing Committee. But are these gentlemen prepared to stand as a shield? If it should be shown that the Doctrines of Election, of the Divine Sovereignty, of the Final Preservation of Saints, and of Special Grace in Conversion, are expunged from some of the publications of the Society, will *they* come forward and say that *they* did it, or that it was done by *their* direction, or that they even knew that the deed had been perpetrated?

The true policy of the Society is to stop altering books; and either to restore those already altered, or to suppress their further circulation. Surely, there are books in which they can agree, and which require no changes. Unless the public are assured that this shall be their course, the Society cannot retain the confidence and patronage of the community. A Contributor to the Society.

Remarkable Avowal.

A friend has called our attention to the following in the Courier and Enquirer of Monday last. As the mere opinion of an influential journalist it is not without value; but, coming as it does from one who has been called "the head of the Low Church party," and who is supposed to be in the confidence of its leading men, we think it entitled to grave consideration. It declares, in effect, that the prosecution against Bishop Onderdonk is wholly owing to the agitation which grew out of Mr. Carey's ordination, and that the charge of immorality has been got up, after other means had failed, as a measure of party vindictiveness. On this point we have not expressed, nor do we now express an opinion; but such an avowal or confession from such a quarter, when taken in connexion with the whole circumstances of the case, is of sufficient importance to justify its insertion in our columns:—

The truth is, and it may not be concealed, that the intolerance, the bigotry, the gross injustice, and the bitter denunciatory course of Dr. Seabury in "the Churchman," has brought upon our Bishop and Diocese, the deep disgrace of the pending trial. In an evil hour our Bishop endorsed the unsparing, ribald, and disgraceful denunciations by "the Churchman" of all who dared to think differently from its editor—denunciations which, in their language and spirit, would have disgraced any political Press with the ordinary pretensions to decency, and caused it to be excluded from respectable houses—and he is now reaping the fruits of that endorsement. Never in the history of the Church in this country, has there been presented to the public gaze an instance of a solitary *Priest*, peculiarly calculated for polemical discussions, being permitted to libel, slander, and unsparingly denounce good and pure men, with the same reckless impunity as did Dr. Seabury in the Churchman during the summer and autumn of 1843. The course of that paper during the period referred to, would have disgraced forever *any* secular press. In every part of our own country, and even in England, it excited very general disgust and *universal censure.* Not a single clergyman of this Diocese ever justified its whole course; and yet in the address of our Bishop to the General Convention of the Diocese in October of that year, he *endorsed* that incendiary and unchristian print and all its disgraceful slanders upon a very large portion of the Clergy and Laity of his Diocese!

We need not remind the reader of the scenes which followed. Our Bishop is now, in all human probability, reaping the fruits of that endorsement; and our Diocese is suffering in the estimation of the Church at large, because the Clergy on that occasion shrunk from the performance of a sacred duty to the Church and themselves, from a fear of giving offence to their Bishop. In their hearts, they were opposed to the bitter, unforgiving, and *unchristian* denunciations of "the Churchman," however kindly they may have felt towards its jesuitical and reckless editor; and it was their duty to have forgotten their kind feelings towards the *man* in their duty to the *Church*, which demanded at their hands a calm but decisive rebuke of the *unchristian* course of his paper. This they omitted to do; and a solitary Priest—learned, astute, and peculiarly calculated to preside over a college of Jesuits—in gratifying his personal animosities and denouncing, in the spirit of the Vatican, the best of our Clergy and most reputable of our Laity, has been permitted to involve our Diocesan in trouble, and bring disgrace upon our Diocese. He has indeed, proved a curse, when very possibly, as his friends allege, he sought to be a blessing.

Anti-Christian.

The Jews of Charleston are at war with Gov. Hammond, because, in his Proclamation for Thanksgiving, as became the Chief Magistrate of a Christian people, he invited "all to offer up their devotions to God, the Creator, and his Son Jesus Christ, the Redeemer of the world." Upon this the Jews wrote his Excellency a sharp letter, to which he replied in language like the following:—

"Unhappily for myself, I am not a professor of religion, nor am I specially attached, by education or habit, to any particular denomination, nor do I consider myself a fit and proper defender of the Christian faith. But I must say, that up to this time, I have always thought it a settled matter, that I lived in a Christian land! and that I was the temporary magistrate of a Christian people. That in such a country and among such a people, I should be publicly called to an account, reprimanded, and required to make amends for acknowledging Jesus Christ as the Redeemer of the world, I would not have believed possible, if it had not already come to pass. If, in complaisance to the Israelites and Deists, His name must be excluded, the Atheist might as justly require that that of the Creator be omitted also, and the Mahometan or Mormon that others should be inserted. * * They [the Israelites] wished to be included in the same invitation to public devotion with the Christians. And to make that invitation acceptable to them, I must strike out the corner stone of the Christian creed, and reduce the whole to entire conformity with that of the Israelites—I must exhort a Christian people to worship after the manner of the Jews."

Very well and very just.—*Vermont Chronicle.*

We subscribe to the above with the exception of one particular; in regard to which we must say, Neither well nor just. Not well that a Christian magistrate should declare that he is not "a professor of religion;" not just that one who is not himself a professor of the Christian faith, should invite and exhort others who do not profess the same faith, to worship God in conformity with it. Surely the Jews have reason to reproach Governor Hammond with inconsistency, and to complain of the hardness of their own case in being authoritatively invoked to worship God in conformity with the Christian faith by a man, and that man a Christian magistrate, who does not himself profess the Christian faith.

Gov. Hammond says (and it is common for our public men to use the same language) that he is not "a professor of religion;" by which we have supposed him to mean that he is not a professor of the Christian Religion. It may be said, however, that this is not Gov. Hammond's meaning; but if not, (and we will cheerfully suppose that it is not,) what *does* he mean? His Excellency speaks in the above extract of his "acknowledging Jesus Christ as the Redeemer of the world;" what then does he mean by not being a professor of the faith which he publicly acknowledges?

Does he mean that he does not discharge all Christian duties? But surely a man may be a professor of the Christian faith, and yet come short of its requirements.

Does he mean that he has never complied with that institution which is intended to symbolize and convey to Christians their Holy Communion with one another and with their Heavenly Head? But who, we ask, has made this institution the sign and badge of the Christian profession? That it is ordinarily the sign of a man's being a devout and consistent Christian, we allow; but surely it is not the mark which distinguishes a man who is a Christian from one who is not a Christian; a professor of the Christian Religion from one who is not a professor.

Does Gov. Hammond mean that though he is a professor of the Christian faith, yet he is not a sincere and honest professor? No man would bear this testimony of himself; no *man* has the right to prescribe to his fellow man a test or proof of the sincerity of his Christian profession. But what man may not, God may require; and this leads us to our last question, viz: Does Gov. Hammond mean that he has never received Christian baptism? If so, then we admit that he either makes none or at least an empty profession of the Christian Religion. For Christian baptism is, by God's appointment, *the* profession of Christ's Religion, the sign or mark which distinguishes the man who is a Christian from him who is not.

---

* Spirit of Missions for December.

We trust that Gov. Hammond is a professor of the Christian Religion; and that he has given that proof of the sincerity of his profession which God requires, and beyond which man has no right to look. In other words we trust that he has been baptized in the name of the Holy Trinity, and has never abjured his Christian baptism. In this case he may with consistency and honor offer himself, and call upon all the inhabitants of a Christian land to offer (or to fit themselves to offer) their thanks to God through their Lord and Saviour Jesus Christ.

We trust also that we shall not be thought in these remarks to have been playing upon words. Men are apt to persuade themselves that they are *not bound by the precepts* of a religion which they do not profess; and there are few things, we apprehend, which tend more to subvert the foundations of Christian morality than the unconcernedness with which men in a Christian land avow themselves to be no professors of Christ's religion; an avowal which, *if true*, puts them out of the pale of salvation in this world, and exposes them to everlasting ruin in the world to come.

Church in the West.

The following is an extract from a letter lately received from Mr. H. Hollis, of Lower Sandusky, Ohio, and is published by us as the readiest means in our power of furthering his excellent design. It would give us pleasure to know that the appeal of Mr. Hollis had attracted the attention of some who were able and willing to extend the desired assistance to the church for which he pleads:

"Something over two years since, a few business men wearied with the distractions of sectarianism, and anxious to secure permanent, peaceful religious instruction for themselves and families, organized themselves into a parish, under the title of 'St. Paul's Church, Lower Sandusky, Ohio.' In November, 1842, they secured the services of the Rev. William Fagg, previously to which they had enjoyed but a few occasional services. Unhappily Mr. Fagg was afflicted with a throat affection, which, after laboring about three months, disabled him from officiating. Early in June last, the present incumbent was called to the rectorship. On the 21st of July, he performed the first public service. Early in last month we began using our new church, commenced some time during the last year. It is a pure Gothic, built of brick, 60 by 42, and costing between four and $5000. Thus far they have had no aid from abroad, either for building, or for supporting the ministry.

"The rector has commenced under flattering auspices a Sunday school, but is in great want of a library, as well as books of instruction. Will not some benevolent congregation, or individual, in New York help a pioneer of our pure branch of the Catholic Church to a Sunday school library? And will not others furnish him with a few books, (*new* or second hand) for a parish library? He can assure you brethren, that you would be doing much good in this way, to supplant error with truth, to save souls from 'schism's troubled billows,' and 'the dark gulf of sin.' Situated as you are in New York, you can hardly conceive of the sad variety of ignorant fanatical sects, which prevail over this Western region. Had he the means, he would not ask, but gladly furnish the supply. Any thing left for him at the Depository, 20 John street, will be thankfully received."

Archbishop Whately.

The English Churchman speaks gravely of Archbishop Whateley's letter, published just before the meeting of our General Convention, and seems to think it not improbable that the Archbishop may carry his intimation into effect. We still incline to the opinion that the letter was written without any fixed and deliberate purpose. As to what would be the Archbishop's position in the event of his carrying his threat into execution, the same paper takes, as was to be expected, a sound view. It republishes the letter of Dr. M'Vickar and remarks:—

To be excommunicated by a Sabellian would be rather an honor than otherwise to the American Church, and we trust would be received accordingly. How far it agrees with our "pure and apostolical" character, and the "primitive theology of the first three centuries," that a province of what is called the United Church of England and Ireland, should be presided over by a primate who has published such undoubted heresy as Archbishop Whately has done, let the clergy of the Archdiocese of Dublin answer: we only trust that in England we are not at present compromised by their criminal silence. It will be time for the clergy of England to choose, *as they must do*, their side, when communion is suspended between Archbishop Whately and Bishop Onderdonk.

The above article was intended to appear in our last number; but the introductory paragraph was accidentally mislaid, and the extract put by the printer in another article, to which it did not belong.

Pointed Truth.

The Rev. Robert Montgomery, of England, has lately published a work entitled "Twenty-four reasons why I dare not become a Dissenter."—"The Gospel before the age, or Christ with Nicodemus." In reference to what he calls "the Sectarian party in the Church," Mr. Montgomery says:

"Instead of humbly and prayerfully examining how far the Church-movement was allied with some deep want and religious cry of the heart for more central life and visible unity,—they have preferred to look entirely at what appears wrong and dangerous; and are now madly endeavoring to put down High Churchmanship, by virtually denying that Jesus Christ established a visible society to be perpetuated in fellowship with apostolical order! And indeed, it is a heart-distressing spectacle to observe what is now going on in the Sectarian Party. In order to silence their Romanistic adversaries, they resort to fierce assaults; personal charges; blind assertions; baseless arguments; and with an intention of being what they call "Decided Protestants," sometimes terminate in being Evangelical Chartists;—whose Church is, 'I will;' whose Christianity, 'I think;' and whose creed, 'I choose.'"

Chronicle for 1845.—The publishers of the *Chronicle*, New Haven, Conn., announce to their readers and patrons, that they have disposed of their interest in the paper to Mr. Henry S. Parsons, of Hartford, by whom it will be published after the first of January, 1845, under the editorial supervision of the Rev. William Payne, now of Litchfield, and will be forwarded to the present subscribers as heretofore.

We regret to learn (says the Banner of the Cross) that Bishop Cobbs, of Alabama, while on his late passage, with his family, to New Orleans, lost the whole of his furniture by the sinking of the steamer near that city, together with a chest containing a large collection of manuscript sermons.

Confirmation.—Bishop Onderdonk's appointments for Confirmation have been altered by a postponement of that for Christ Church, *Brooklyn*.

The Bible and Prayer Book, and the Tract Societies.

At the recent bi-monthly meeting of the Board of Managers of the New York Bible and Prayer Book Society, a donation was voted to the Missionary Bishop of Arkansas—the Rt. Rev. Dr. Freeman—of one hundred Bibles, one hundred Testaments, and five hundred Prayer-books. On the same evening the Trustees of the Protestant Episcopal Tract Society voted, to the same Bishop, seventy-five thousand pages of Tracts.

From the agent's Report it appeared, that since the last meeting, the following grants had been made, viz:—

To the Rt. Rev. the Bishop of Alabama, Dr. Cobbs, 50 Bibles, 250 Prayer-books, and 64,176 pages of Tracts. To the Rt. Rev. the Bishop of New Hampshire, Dr. C. Chase, 11 Bibles, 100 Prayer-books, and 33,626 pages of Tracts. To the Rt. Rev. C. S. Hawks, Bishop of Missouri, 25 Bibles, 116 Prayer-books, and 33,626 pages of Tracts.

In thus cheering the hearts of our newly consecrated Bishops, by liberal donations of their publications—so necessary for the successful prosecution of their labors—these Boards have surely acted in accordance with the feelings and wishes of their fellow Churchmen, and may confidently look to them for their continued and liberal support. The Tract Society stands, just now, in especial need of funds, the Treasury being overdrawn three hundred dollars. Are there not among the readers of the Churchman, some generous friends of Church extension—who have the means—who will wipe off at once this little debt, and leave the society free for its operations during the current year?

In addition to the grants mentioned above, the societies are now in the course of distributing to each of the Domestic Missionaries of the Board of Missions, 12 Bibles, from 25 to 50 Testaments, from 50 to 100 Prayer-books, and from 5 to 10,000 pages of Tracts.

Notices of Books.

A Treatise on the Forces *which produce the organization of plants. With an Appendix, containing several memoirs on capillary attraction, electricity, and the chemical agency of light. By* John William Draper, M. D., *Professor of Chemistry in the University of New York.* New York: Harper & Brothers, No. 82 Cliff st. 1844.

This work is a large quarto, of more than 200 pages, superbly printed and illustrated with plates. The title of the work sufficiently explains its design, and cannot fail to recommend it to all persons of inquisitive and philosophical minds. It appears to be an original and very elaborate work.

Philip Randolph; *a tale of Virginia. By* Mary Gertrude. New York: D. Appleton & Co., 200 Broadway. Philadelphia: George S. Appleton, 148 Chestnut street. 1845.

This is the seventh volume of "A Library for my young countrymen," which is edited by the author of "Uncle Philip's Conversations." The editorship is a sufficient pledge of its excellence.

Holiday Tales: 1. *The Magical Watch.* 2. *Mr. Bull and the Giant Atmodes.* 3. *Old Pedro.* 4. *Adventures of a Bee.* Philadelphia: George S. Appleton, 148 Chestnut street. New York: D. Appleton & Co., 200 Broadway. 1845.

Our young readers who remember the first part of the Giant Atmodes, some time ago published in the Churchman, will naturally be desirous to possess themselves of the present volume. It will be hard to pass the holidays without a visit at Appletons.

Alison on the Principles of Taste, and Campbell on Rhetoric, are two of the many works of acknowledged reputation which have lately issued from the press of Harper & Brothers, No. 82 Cliff street.

Patrick, Lowth and Whitby.—The reprint by Wiley & Putnam, of this valuable commentary, has reached the thirty-second number.

The Chant of Life.

Since noticing this work, the production of a clergyman of our Church, the Rev. Ralph Hoyt, we have seen an extended review of it in print, from which we extract the following:—

The first Canto of the "Chant of Life" is devoted to personal meditation and the record of private grief. The departure of spring, the lapse of summer, the decadence of autumn, and the desolation of winter, are celebrated as the introductory prelude, ever in moral, ever companionable with a tale of human life. This deep sympathy of the poets, and of all men with nature, can never grow old. It is midnight, the cares of the day are over, and its multitudinous sounds have settled down in the soul of the poet, into a serious quiet, fit to bear the burden of great and sublime thought. The moon shines in upon the sweet seriousness of the hour, with a new moral—yes, reader, a new moral from the moon! In vain would the poet seek to disburthen his anxious heart of its weight of thought as 'yon gem of light" to cease shining. The same law of Heaven has lit the burning moon and the etherial light of the spirit. He turns to the past, the buried dead—to the future—the risen hope. See here

THE FATHER.

Now let me call up from the misty Past,
The venerable one 'twas mine to love
Till manhood's years upon my brow had cast
Their boding shadows; he is now above,—
Nor would I bring him thence,—but Oh, to greet
That reverend form once more, how sweet, how sweet.
Father! I need not haunt thy resting place,
Nor send my thoughts to seek among the blest,
Thy care-worn countenance again to trace:
Here lives thy image in this burning breast!
And here it still shall glow, nor ever fade,
Till low beside thee thy lone child is laid.

THE BOY BROTHER.

* * *

There stands his kite against the chamber wall,
Here hangs his garden hat, there lies his ball,
And here, with scientific skill disposed,
His tiny cabinet is ope to view;
Would he have left the little door unclosed,
Were he to sojourn a long year or two?
Ah! now upon the dusty shelves I see
The sad relation,—Death,—Eternity!

THE CHANT OF LIFE.

Mysterious!—It is the hallowed time
When spirits are abroad; and, while I gaze,
My buried bosom ones assume their prime,
And greet me with the smiles of other days;
And whom I love on earth, a cherished few,
Press with the visioned dead upon my view.
From guileless Infancy to silvered Age,
They crowd to make the catalogue complete,
As from my heart's imperishable page,
Their deep engraven names my thoughts repeat;
Be these my pencil's theme, while I portray
Life's budding, blooming, bearing, and decay.

There is no trick of rhetoric about such verses, save the rhetoric of the heart. They are of the old stuff made before books, and existing without them. A simple, natural, untainted exhibition of feeling.

Diocese of Pennsylvania.—At a meeting of the Standing Committee, on the 3d inst., Mr. Henry S. Spackman was received as a candidate for Holy Orders; and a dispensation of time granted to the Rev. John B. Colhoun, M. D., deacon, of Muncy, Lycoming county, so as to allow of his being ordained Priest at the earliest opportunity.—*Banner.*

Clerical Changes.

The Rev. Stephen H. Battin having resigned the Rectorship of Zion Church, Rome, and accepted a call from St. Stephen's Church, New Hartford, Oneida co., requests that all letters and papers for him be sent to that place.

The Rev. William Walsh having accepted an invitation to the Rectorship of Christ's Church Parish, Queen Ann's county, Maryland, requests his letters and papers to be directed to Broad Creek post office, Queen Ann's county, Md.

The Rev. Isaac H. Tuttle having entered upon his duties as Rector of Christ Church, Hudson, N. Y., requests that letters, papers, &c. for him, be directed accordingly.

The Rev. H. B. Bartow having accepted a call to the rectorship of St. Michael's Church, Geneseo, Livingston county, W. N. Y., requests that all letters and papers for him may be sent to that place.

The Rev. George D. Wildes has taken the charge of St. Stephen's Church, Lynn, Mass., and entered upon his duties on the second Sunday in Advent.

The Rev. Thomas G. Salter, of Boston, has received and accepted a call to the Rectorship of Trinity Church, Nantucket, and has entered upon his parochial duties.

Ordinations.

On Sunday, 17th ult., in St. Philip's Church, Charleston, S. C., Messrs. Nathaniel Hyatt and John R. Fell were admitted to the holy order of Deacons, by Bishop Gadsden.

On Sunday, 1st inst., in Trinity Church, Columbia, S. C., Bishop Gadsden admitted to the holy order of Deacons, Mr. Richard S. Seely (lately a preacher of the Methodist denomination;) and to the holy order of Priests, the Rev. Robert D. Shindler, deacon.

On Monday morning, 9th inst., in St. Paul's Church, Philadelphia, the Bishop of Delaware (by request of the Standing Committee of Pennsylvania) admitted the Rev. Alexander Crummell, deacon, to the holy order of Priests. Morning Prayer was read by the Rev. Mr. Suddards, and the sermon preached by the Bishop, who was assisted in the imposition of hands by the Rev Messrs. Douglass, Newton, Stratton, and Suddards.

Statistics of the Ministry.

There are now in the Episcopal Church in the United States, according to Sword's Almanac for 1845, twenty-five bishops, of whom four have been consecrated to have the supervision of our branch of the Church Catholic in foreign parts. Of the clergy there are in

Maine,	8	Georgia,	19
New Hampshire,	11	Ohio,	56
Massachusetts,	55	Mississippi,	16
Rhode Island,	26	Kentucky,	24
Vermont,	23	Tennessee,	12
Connecticut,	101	Alabama,	12
New York,	192	Michigan,	23
Western N. Y.	106	Florida,	7
New Jersey,	52	Louisiana,	11
Pennsylvania,	121	Indiana,	15
Delaware,	10	Missouri,	13
Maryland,	100	Illinois,	19
Virginia,	102	Wisconsin,	10
North Carolina,	29	Iowa,	4
South Carolina,	50	Arkansas,	4
		Total,	1231

"Dignified Equanimity."—The Christian Witness (says the Banner of the Cross) feels constrained to notice the insult publicly offered to our whole Church, in the person of its Presiding Bishop, at the late anniversary of the New York Bible Society, to which we alluded last week, but in such a way as to show that there are some Churchmen so fascinated with Dissenters' company that they cannot be even "*kicked*" out of it! While expressing its 'deep regret" at the occurrence, the Witness adds—

"Some bitter sectarians seem determined to alienate, if they can, the members of our Church, from every good work in which they have part. We do hope, however, that our Bishops and other clergy will cling to the Bible Society, despite all opposition of friends or foes; and whenever subjected to the rudeness of some partisan declaimer, that they will, like the man who was kicked by an ass, 'take it from whence it comes,' and bear it with dignified equanimity."

Conversion of Another Roman Catholic Priest.

The Achill Herald says:—The Rev. George McNamara, late Roman Catholic curate of the parish of Kilcommon, in this county, publicly renounced the errors of the Church of Rome, and was received into the communion of the Church of England, in presence of a large congregation, in the church connected with this settlement, on Sunday, 20th October. At the conclusion a sermon was preached, on Acts vi. 7. The following letter, which Mr. McNamara, at the prudent suggestion of a friend, procured from a Roman Catholic gentleman, and a magistrate of this county, shows the estimation in which he was held by the members of that Church from which he has separated:—"We have been intimately acquainted with the Rev. George McNamara all through his missionary career as Roman Catholic priest, and are proud to say that we can recommend him as a strictly sober, honest, and exemplary clergyman. Given under our hands at Carrowkeel, this 14th day of October, 1844. Thomas G. Bourke, J. P., Walter Bourke."

On Tuesday, the 20th October, the interesting ceremony took place of laying the first stone of a house, to be appropriated to converted priests while studying for the ministry of the Gospel. The procession, which was arranged by Dr. Adams, marched in the following order:—First three of the orphan boys, students for Irish scholarships, two bearing an open Bible, and the third a representation of the globe. Next the school-children, three deep; then the Rev. Messrs. O'Brien and McNamara, followed by the Rev. Mr. Frost, and attendant with hammer and trowel; then came the Rev. Messrs. Lowe and Nangle, and the congregation. On arriving at the ground a hymn, composed for the occasion, and adapted to a simple tune, in parts, was sung by the children and people. When the hymn was concluded, the stone was laid by the Rev. Mr. Frost, Messrs. O'Brien and McNamara each handing him a stone to place in the work, to testify their good will to it. When this part of the ceremony was ended, the senior missionary briefly addressed the assembly in English, and after him the Rev. Mr. McNamara addressed them in the Irish language. He alluded to the extraordinary circumstance that they should have met together to lay the foundation-stone of a house for such a purpose as the accommodating of priests, while engaged in study preparatory to their entering on the ministry of the Gospel. Still more extraordinary that the first stone should be laid by one who had himself been a priest; and more extraordinary still, that two more, similarly circumstanced, should be there encouraging such a work by their presence and approval. He then went on to state some of the circumstances which pained his conscience while in the Church of Rome, and put him on that inquiry which issued in his abandonment of its errors, and his cordial reception of the Protestant faith, as held in the Established Church. He mentioned, first, the obligation put upon the priest, if interrogated about a fact which he has learned in confession, to deny all knowledge of it, and the counsel given by writers of authority to confirm, if needful, the lie by perjury. He also commented on the blasphemous assumption by which the Church of Rome seeks to palliate such wickedness; namely, that the priest, while hearing confession, is not to be considered as man, but as God. He then stated that he knew some of the Priests of the Diocese to have been guilty of such beastly immoralities as he could not mention. He determined to appeal to the head of the Church to put a stop to these scandals, and with this view he wrote to the Pope himself. His letter was sent back to the Bishop; he never punished the offenders, nor, so far as he could learn, rebuked them; he instituted no inquiry; he was so absorbed in helping forward the repeal agitation that he had no time or inclination to attend to the promotion of common morality among the priests. The Sunday after he received the letter from the Pope he held a repeal meeting in Ardnaree Chapel, and collected £40 for O'Connell. The only notice taken by the Bishop of the Pope's letter was to send for him (Mr. McNamara) to endeavor to persuade him to retract all he had said, promising him a good situation in the event of his compliance. These were the circumstances which excited suspicion in his mind that all was not right in the Church of Rome, and disposed him to consider the claims of that Church of which he was now a member, in which he hoped to live, and in which he intends, with God's grace, to die. The Rev. gentleman speaks the Irish language with much grace and fluency; his address was heard with breathless attention throughout, interrupted by nothing but the hearty prayers offered up for him by some of the poor converts.

The Rev. Robert Eden.

The following beautiful and simple address was presented on All Saints' Day by the churchwardens and other inhabitants of Messing, in this county, to the Rev. Robert Eden, Rector of Leigh, who has expended nearly 700*l*. in the erection of a church tower in their parish. This was the clergyman who, a short time since, gave a church ship to the Bishop of Newfoundland. Truly may it be said of him, that he "loveth our Church and nation."

"*Rev. Sir*,—It is with no ordinary feelings that we, the churchwardens, in the names of the undersigned and other inhabitants of Messing, now address you.

"Some years ago, before our respected Vicar resided among us, we enjoyed the privilege of your spiritual teaching and friendship, as his Curate; and when, by the good providence of God, you became possessed of a mansion and landed property in the parish, we were animated with the sincerest joy at the thought of the permanent blessing thenceforward secured to us, from the new and unexpected relation in which we were to stand to each other. An opportunity, of which we gladly take advantage, has presented itself for conveying to you an expression of our affection and respect.

"The beautiful tower now finished, and on which we stand, has been erected from its foundation at your sole cost. In raising it, you have done so, doubtless, first of all with an eye to the glory of God, and to testify your gratitude to Him from whom all good things do come; but may we not hope that you have been moved also by the kind wish of benefitting and gratifying your former flocks? Whilst, therefore, we pray that this act of pious munificence may have gone up as a memorial before Him, who is a tower of strength to all that put their trust in Him, we feel an honest pride in believing that by ourselves, our children, and our children's children, your name will ever be had in grateful remembrance. And we are sure that you will not think your liberality misapplied, if we are but led through it to bear Him more and more in mind who is the one true tower into which the righteous fleeth, and is safe, our Lord Jesus Christ. We beg to remain, Rev. Sir, with feelings of the deepest respect and gratitude, your faithful and obedient servants,

"The Members of All Saints Church."

At the close of this address the Rev. gentleman, in his reply, made a brief but affecting allusion to the long and close friendship which had existed between himself and the Vicar of the parish—a friendship which had led to his own happy connexion with it, and under God's providence, to his becoming possessed of an income which enabled him to raise the church tower as a type of his Divine Master—a friendship whose sincerity he should in no way feel greater delight in proving than by actively co-operating with Mr. Henderson for the temporal and spiritual welfare of the flock committed to his charge. The morning hymn was then sung, and afterwards all descended into the church, where full service was performed.—*Chelmsford Chronicle.*

Married.

On the 10th inst., at Grace Church, New Bedford, by Rev. T. R. Lambert, Rev. Thomas G. Salter, Rector of Trinity Church, Nantucket, to Miss Mary, eldest daughter of Timothy G. Coffin, Esq., of New Bedford.

Died.

On Tuesday, 17th inst., Thomas Ludlow Ogden, aged 71.

On Saturday, 23d November, at the house of her father in Middle Hope, Orange county, N. Y., Mrs. Phebe, wife of Rev. J. Sandels, of Kenyon College, Ohio.

Calendar.

December.

22. Fourth Sunday in Advent.
25. Christmas Day.
26. St. Stephen the Martyr.
27. St. John the Evangelist.
28. The Holy Innocents.
29. First Sunday after Christmas.

January.

1. The Circumcision of our Lord Jesus Christ.
5. Second Sunday after Christmas.
6. The Epiphany, or the Manifestation of Christ to the Gentiles.
12. First Sunday after the Epiphany.
19. Septuagesima Sunday.
25. The Conversion of St. Paul.
26. Sexigesima Sunday.

Diocesan Record.

Bishop Onderdonk's Appointments

For the Annual Confirmations in the Cities of New York and Brooklyn.

First Sunday after the Epiphany, January 12, Christ Church, *New York.*

Sexagesima Sunday, Jan'y 26, St. Stephen's Church.

Quinquagesima Sunday, and Feast of the Purification of St. Mary the Virgin, February 2, Grace Church.

Second Sunday in Lent, February 16, St. George's Church.

Fourth Sunday in Lent, March 2, Zion Church.

Fifth Sunday in Lent, March 9, St. Mary's Church, *Brooklyn.*

Sunday next before Easter, March 16, St. Philip's Church, *New York.*

First Sunday after Easter, March 30, St. Luke's Church.

Second Sunday after Easter, April 6, St. Thomas's Church.

Third Sunday after Easter, April 13, All Saints' Church.

Fourth Sunday after Easter, April 20, French Church du St. Sauveur.

Fifth Sunday after Easter, and Rogation Sunday April 27, Calvary Church, *Brooklyn.*

Notices.

☞ The Rt. Rev. William H. De Lancey, D. D., Bishop of Western New York, will deliver a Sermon to the Young, in the Mission Church of the Epiphany, in Stanton street, between Essex and Norfolk sts., on Sunday evening next. Services to commence at 7 o'clock. Dec. 21.

Christ Church, Anthony street, near Broadway.—On Sunday next, (to-morrow,) the Rt. Rev. Bishop Gadsden will preach in the morning, the Rt. Rev. Bishop Ives in the afternoon, and the Rt. Rev. Bishop Kemper in the evening. Service will commence 10½ A. M., 3 and 7 P. M. Dec. 21.

☞ On Sunday morning next at half past ten o'clock, the Right Rev. Bishop Kemper will preach in the French Church Du St. Esprit, Franklin street. A collection will be taken up for the benefit of the Protestant Episcopal Church at Racine, Wisconsin Territory. The service will be as usual in French, and the sermon in English. Dec. 21.

St. Simon's Church, *Houston, between Pitt and Ridge streets.* There will be divine service in this church on Tuesday next, Christmas Eve. Service to commence at 7 o'clock, P. M.—Evening Prayer will be in the German, the Sermon in the English language.

All Saints' Church will be opened for Divine Service on Sunday Evenings during the season of Advent, at Seven O'Clock. Dec. 7—3t

Books for Soldiers.—The subscriber now performing the duties of Chaplain at Governor's Island, is anxious to collect a suitable Library for the use and instruction of the Troops at the Post. Any contributions to the same in money or books will be thankfully received and faithfully appropriated.

d21-4t John McVicker, 8 Columbia College.

Christmas Festival and Fair.—A Fair for the benefit of the Protestant Episcopal *Free* Church of the Holy Evangelists, Vandewater street, will be held by the Ladies of the church, Thursday 26th, Friday 27th, and Saturday 28th inst., in the front room on the second floor of house No. 413 Broadway, corner of Lispenard street, entrance in Lispenard street. The Fair will be opened at 11 o'clock, A. M., each day, and continue open during the days and evenings. Ladies who are preparing articles and those who intend to contribute to the sale, will please to send them to Mrs. Benjamin Evans, or to Mrs. Perry, No. 78 Beekman st., or to the room where the Fair is to be held on the morning of the 26th inst. There will be offered for sale at reasonable prices, a variety of useful and fancy articles; a large assortment of elegant and plain bound Bibles, Prayer Books, and other suitable presents for the Holidays. On the refreshment tables there will be a number of elegantly ornamented cakes of the best quality suitable for New Year entertainments. Those who are selecting gifts for the season, by making their purchases at the Fair, will aid a most useful portion of the Church. Dec. 21.

Church Du Saint-Sauveur, (corner of Nassau street and Park Row.)—By a decision of the Vestry of this Church, and in compliance to the request of the congregation, the evening service and preaching will henceforth be in English: beginning on the 15th inst., at 7 o'clock.

P. S.—The morning service and preaching will continue to be in French, as formerly.

Dec. 14. C. H. Williamson.

New Episcopal Free Church.—The large room, corner of Canal and Hudson streets, is now open on Sundays as a free Church, Rev. E. A. Nichols, minister. Divine service at 10½ A. M. and 7½ P. M.

The Church of the Redemption in Sixth street, between Second and Third Avenues.—A Course of Sermons to the Young will be delivered in this Church on Sunday Evenings, principally explanatory of the doctrines and usages of the Church. Service to commence at 7½ o'clock.

Sermon on Sunday evening next by the Rt. Rev. George Washington Doane, D. D. Dec. 21.

St. Simon's Church, *Houston street, between Pitt and Ridge streets.*—The services are regularly held every Sunday at half past 10 o'clock in the morning, and at 7 o'clock in the evening. Sunday School at 9, A. M. and at 2, P. M. C. F. Cruse,

Dec. 1844. 21 First Avenue.

Seamen's Church.—Divine Service, according to the rites of the Protestant Episcopal Church, will be held every Sunday morning and afternoon, in the Floating Church of our Saviour, at Pike slip, corner of Pike and South streets, where the Bethel Flag is displayed.

The Seamen of the Port of New York are invited to attend. Morning service, 10½ A. M. Afternoon service, 3 P. M. B. C. C. Parker,

Dec. 1844. 296 East Broadway.

Acknowledgments.

Domestic Missions.—Since his report of the 11th inst, the Treasurer has received the following additional contributions in answer to the Appeal of the Western Bishops:

From St Peter's ch, Westchester, $8 63; St Paul's ch, Columbus, per J N Whitney, Esq, $40; Christ ch, Roxbury, Ct, $1 50; St John's ch, Washington, Ct, $1; St John's ch, Waterbury, Ct, per Rev J L Clark, $70; All Saints' ch, Wolcott, Ct, $2 50; St Paul's ch, Maumee City, O, $8 25; Trinity ch, Seneca Falls, N Y, $3; St John's ch, Ashfield, Mass, $5; St Paul's ch, Brookfield, Ct, $18 50; from a communicant of the same, $15; Sunday school offerings of the same, $3 50—total, $37; Emmanuel ch, Little Falls, Herkimer county, N Y, $16; St Peter's ch, Perth Amboy, per J A Nichols, Esq, $42; a widow's mite, per Rev Lot Jones, $2; John Gray, Esq, Fredericksburg, Va, $50; Trinity parish, New Haven, Ct, $36 80; St Andrew's ch, Northford, Ct, $8 20; St Paul's ch, Norfolk, Va, $13; St Mark's ch, N Y, per Rev Dr Anthon, $50; St Matthew's ch, Wheeling, Va, per Rev Dr Milnor, $42 26; St Helena's parish, St Helena Island, S C, $20; St Peter's ch, Baltimore, for Van Beuren, Ark, $20; Zion ch, Newport, R I, $30; St Paul's ch, Poughkeepsie, $13 57; a lady of Seneca Falls, N Y, $3; Jersey, N Y, per E Muson, $2; Trinity church, Chicago, Ill, $10; legacy of the late Mrs Ann Sheldon, of Troy, N Y, $300; Epiphany ch, Washington City, $31 38; St Peter's ch, Peekskill, N Y, $10; St John's ch, Knoxvillve, Tenn, $10; St John's ch, Bolivar, Tenn, $10; Christ ch, Norfolk, Va, per Rev U Beall, half, $100; Westover parish, Charles City, Va, per the same hands, $35; St James's ch, Greenfield, Mass, $15; St Matthew's ch, Bedford, N Y, $3 25; from the Bishop of New Jersey, offerings of St Mary's ch, Burlington, November 24, $125; a widow's mite, South Glastenbury, Ct, $5; St Paul's ch, Albany, per Rev V Bruce, $26 91; St Paul's ch, Norwalk, Ohio, $10; St Stephen's ch, Ridgefield, Ct, $9; Trinity ch, Branford, Ct, $15; Trinity ch, Rockaway, L I, per Rev J Carpenter Smith, $14 13; offerings of the chapel of St James's College, Md, per Rev J B Kerfoot, $42 06; St Paul's ch, Detroit, Mich, $30; Trinity ch, Munroe, Mich, $6. Total, $1333 44.

Thomas N. Stanford, Treasurer,
December 18, 1844. 139 Broadway, New York.

Foreign Missions.—The Treasurer of the Foreign Committee since his report of the 11th inst, has received the following sums:

From St John's ch, Waterbury, Ct, for Constantinople, $40; Christ ch, Raleigh, N C, per Rev Dr Mason, for Africa, $20; Christ ch, Roxbury, Ct, $1 50; St John's ch, Washington, Ct, $1; a communicant of St Paul's ch, Brookfield, Ct, per H D Noble, $5; ladies of New Haven, per Miss Winthrop, for support of beneficiary, Athens, $62; St Peter's ch, Baltimore, for parochial school, Galveston, $20; Zion ch, Newport, per Rev Mr Watson, $20; Mrs J Shatzel, for China, $50; a friend to missions, St Thomas's ch, per Rev Dr Whitehouse, $25; from ——, for China, per Rev Dr Wainwright, to be added to collection at St George's ch, 8th inst, $2; E W L, $10; W H Aspinwall, of the Ch of the Ascension, for China, $50; offerings of St Mark's ch in the Bowery, 1st annual subscription of a family for education of "Nicholas Fish," China, $25; offerings for China, $20—$45; Church of the Epiphany, Washington, D C, Rev J W French, rector, for Galveston, Texas, $4; China, $4; Constantinople, $4—all from Sunday school, $12—T K, for Africa, $5; St Matthew's ch, Wheeling, Va, Rev W Armstrong, rector, $20; Christ ch, Norfolk, Va, Rev Mr Beall, rector, half, $100; St James's ch, Greenfield, Mass, $5; Ladies' Missionary Society, St Matthew's ch, Bedford, Mass, for Athens, $30; St Paul's ch, Norwalk, O, half, $10; Trinity ch, Branford, Ct, $5; St Paul's ch, Detroit, per Mr Trowbridge, R A, $32 50; offerings of chapel of St James's College, Md, per Rev Mr Kerfoot, $24 88; Mrs William Johnson, of Jamaica, L I, for China, per Miss E J Gillett, $5; St John's ch, Hartford, Ct, $13; anonymous, left at foreign office, 50 cts, for China. Total amount, $614 38.

J. Smyth Rogers, Treasurer,
New York, Dec. 18, 1844. 57 Wall-st.

Fund for Aged and Infirm Clergymen.—The Treasurer of the Convention has received for the "Fund for Aged and Infirm Clergymen," the following contributions since acknowledgment of 13th ultimo, viz:—

From Church of the Annunciation, N Y, Rev Dr Seabury, rector, $52 39; St Thomas's ch, N Y, Rev Dr Whitehouse, rector, $130 94; St George's ch, N Y, Rev Dr Milnor, rector, $60 93; Church of the Epiphany, N Y, Rev Lot Jones, $12 83; Calvary ch, Brooklyn, Rev W H Lewis, rector, $20 17; St John's chapel, N Y, Rev Dr Wainwright, $131 04; St James's ch, Hyde Park, Rev Dr Sherwood, rector, $15; St Paul's ch, Poughkeepsie, Rev P E Milledoler, M D, rector, $10 64; Church of the Ascension, N Y, Rev G T Bedell, rector, $244 94; St Mary's ch, Brooklyn, Rev Joseph Hunter, rector, $7; Christ ch, Rye, Rev P S Chauncey, rector, $20 50; St Paul's ch, Tompkinsville, Rev G Winslow, rector, $24 98; St Luke's ch, Brooklyn, Rev J W Diller, rector, $13 80; St Peter's ch, Peekskill, Rev Wm Barlow, rector, $3 68; St Bartholomew's ch, N Y, Rev L P W Balch, rector, $124 68; Emmanuel ch, Brooklyn, Rev Francis Vinton, rector, $30; St John's ch, Troy, Rev W H Walter, rector, $20. Total amount, $923 52.

C. N. S. Rowland, Treasurer
of the Convention of P. E. Church, N. Y.,
Dec. 18, 1844. 55 Water street.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums, viz:—

Annual subscribers.—From Mrs John Ruthven, $3; H W Sill, $2; S M Hitchcock, $2; Mrs J H Hobart, $2; A B McDonald, $2; John Hyslop, $2; C N S Rowland, $2; T F Cock, M D, and lady, $4; Wm H Hobart, M D, $2; J W Smyth, $2; Mrs A B Dash, $2—$25. St John's ch, Knoxville, Rev C Tomes, rector, $5. Total amount, $30.

Donations and subscriptions thankfully received by
Thomas C. Butler, Treasurer and Agent,
At the Depository, 20 John street.
New York, December 18, 1844.

Protestant Episcopal Tract Society.—The treasurer thankfully acknowledges the receipt of the following sums:—

Annual subscribers.—From C N S Rowland, $1; Mrs J H Hobart, $1; A B McDonald, $2; Mrs A B Dash, 1; James B Kissam, M D, $1; W H Hobart, M D, $1; J W Smyth, $1—$8. Timothy Wilcox, New Haven, life subscriber, $10. Total amount, $18.

Donations and subscriptions thankfully received by
Thomas C. Butler, Treasurer and Agent,
At the Depository, 20 John street.
New York, December 18, 1844.

Missionary Committee of the Diocese of New York.—The Treasurer has received since report of 20th ult., the following contributions, viz:—

From S W M, donation, $5; Grace ch, Waterford, Rev G B Eastman, rector, $10; Zion ch, Little Neck, L I, Rev H M Beare, rector, $3 25; St Mary's ch, Brooklyn, Rev Joseph Hunter, rector, $4. Total amount, $22 25.

C. N. S. Rowland, Treasurer,
Dec. 18, 1844. 55 Water street.

Mission Church of the Epiphany.—The subscriber gratefully acknowledges the receipt of the following donations, for the benefit of the poor:

From Mrs Guion, a bundle of second hand garments; by Stanford & Swords, from several old and tried friends, "*The Annual Bale of Clothing.*"

Lot Jones, 192 Allen-st.

N. B. Further donations will be thankfully received, They may be left with Messrs. Stanford & Swords, 139 Broadway; Thomas C Butler, Esq, Church Depository, 20 John street; James A Sparks, Esq, 161 Fulton street; or with the Missionary, 192 Allen street.

Dec. 18, 1844.

HOLIDAY PRESENTS
ALL ELEGANTLY BOUND IN MOROCCO, ON SALE AT
Wiley & Putnam's, 161 Broadway.

Oxford Editions of the Bible, in all sizes, and styles.
The English Hexapla, or 6 English versions, $23
Patrick, Lowth, &c. Commentary, 4 large vols, $30
Illustrated Commentary on the New Test. 5v, $19
Finden's Landscape Illustrations to Bible, 2v, $18
Sermon on the Mount, beautifully illuminated, $7
Burnett's History of the Reformation, 2v, portraits, $15
Cheever's Lectures on the Pilgrim's Progress, $5 50
Milton's Poetical Works, 2v, illustrated, $10
Miniature Commentary on the Bible, 3v, $7
Translations of the Minor Prophets, 5v, $16
Hall's Contemplations on the Bible, 5v, $11
The Passion of Our Lord, by Albert Durer, $7
Leighton's Works, by Pearson, 2v, 8vo, $7
Evidences of Christian Religion, 1 large vol, $6 50
The Christian Souvenir, 1v, engravings, $3
Book of Christian Ballads, 1v engravings, $4 50
Sturm's Reflections on God, 4v in 2, $6 50
Doddridge, on Religion in the Soul, $2
Burnett's Discourse on Pastoral Care, $2 25
Serle's Christian Remembrancer, 1v, $2 25
Taylor's Holy Living and Dying, 2v in 1, $3 50.
Dec 21

VALUABLE EPISCOPAL WORKS.
SUITABLE AS PRESENTS
For Clergymen, Students, and Lay Readers.
Published by D. Appleton & Co., 200 Broadway.

Hooker's Complete Works, edited by Keble, 2 vols, 8vo, $4
Burnet's History of the Reformation, best ed. 4v, 8vo $8
Burnet's Exposition of the 39 Articles, best ed. $2
Pearson's Exposition of the Creed, best ed. $2
Newman's Parochial Sermons, 2v, 8vo, $5
Palmer on the Church, edit by Bp Whittingham, 2v $5
Maurice on the Kingdom of Christ, $2 50
Maurice on Atonement and Sacrifice, 2v, $5
Bradley's Parochial and Practical Sermons, $2 50.

Churchman's Library.
The volume of this series are of a standard character, and uniform in style.

Ives' Apostles' Doctrine and Fellowship, 16mo	$0 63
Ogilby's Lectures on the Church in England and America, 16mo	0 75
Marshall's Notes on Episcopacy, edited by Wainwright, 12mo	1 25
Spencer's Christian Instructed in the ways of the Gospel and the Church, 16mo	1 25
Newman's Sermons on subjects of the day, 12mo	1 25
Manning on the Unity of the Church, 16mo	1
A Kempis, of the Imitation of Christ, 16mo	1
Sherlock's Practical Christian, 16mo	1
Spinke's Manual of Private Devotion, 16mo	1
Wilson's Sacra Privata, complete, 16mo	1
Churton's History of the early English Church,	1
Lyra Apostolica, from the 5th Oxford ed, 18mo	0 75
Sutton's Disc Vivere, Learn to Live, 16mo	1
—— on the Sacrament, 16mo	1
—— Disce Mori, Learn to Die, 16mo	1
Thoughts in Past Years, poetry, 16mo	1 25
Christmas Bells and other Poems, 16mo	0 75
Taylor's Golden Grove, 16mo	0 50
Taylor, Episcopacy asserted and maintained, do	1
Kip's Double Witness of the Church, 12mo	1
Gresley's Portrait of an English Churchman,	0 75
Evans's Rectory of Valehead, 16mo,	0 75
Paget's Tales of the Village, 3 vols 16mo	1 75

Will be Published on Monday,
Christmas-Home or Household Festival, and other Poems. By the author of "The Christmas Bells." C. Shepard, Publisher,
191 Broadway, opposite John street.
N. B. Bibles and Prayer Books, in every variety, for sale cheap. Dec. 21.

Seraphine for Sale—A Seraphine of excellent tone, new and in good order, will be sold low for cash. Apply at 235 Henry street. Dec 21—4t$

Just received and for sale cheap
Dick's Theology; Henry's Christian Antiquities; McKnight on the Epistles; Taylor's Holy Living; Cruden's Concordance.
James A. Sparks,
Churchman's Bookstore, 161 Fulton st.,
Dec. 14. opposite St. Paul's.

THIS DAY PUBLISHED.
Sameness of Words no Hindrance to Devotion—A Sermon on the Forms of Prayer. By Rev. T. W. Coit, D. D.
Dec. 14. J. A. Sparks, 161 Fulton st.

Valuable Works.—Just received from London, the following rare and valuable works:—Camden's Britannia, 2 vols. folio, $15; Camden's History of the Reign of Queen Elizabeth, $3 50; Calandarium Rotulorum Chartarum, printed by order of King George III., folio, $6; Works of Rev. Samuel Johnson, folio, $4; Harcourt's Doctrines of the Deluge, 2 vols., $4 50; Bp. Dehon's Sermons, 2 vols., $10; Stillingfleet's Church Government, $3 50; Godwin's Moses and Aaron, $3; Blackwall's Sacred Classics, $2 50; Stackhouse's Body of Divinity, folio and 8vo., $7; Bennett's Theory of the Earth, folio, $2 50; Bp. Bull's Latin Works, folio, $8; Fidde's Body of Divinity, folio, $5; Kidder's Demonstration of the Messias, folio, $6; Echard's Ecclesiastical History, folio, $4; Hunt's Tudor Architecture, numerous plates, 4to., $5; Bloomfield's Greek Testament, interleaved, 4 vols., $10; Leigh's Critica Sacra, $2 50; Burnett's State of the Dead, 4to., $2; Beveridge's Codex Canorum, 4to., $3; Wall on Baptism, 4to., $4; Sir Wm. Temple's Works, 2 vols., folio, $5; Stillingfleet's Origines Sacræ, $3; Calmet's Commentary on the Bible, 15 vols., 4to., $30; Jurieus's History of the Council of Trent, $2; together with a large number of other ancient and modern theological books.
For sale by Stanford & Swords,
Dec. 7 139 Broadway.

Music Teacher.—A Young Lady, of highly respectable connections and finished education, a member of the Episcopal Church, is desirous of a situation for the winter, or during the coming year, in a private family, as a Music Teacher, and to instruct in the branches of a polite education, together with the use of the needle, if desired. She would probably accept of a situation in a school or academy in the vicinity of New York.
Apply to Mr. T. C. Butler, 20 John st., by whom the most satisfactory references can be given. Dec. 7-3t

Collegiate Institute.—The winter session of this Institution will commence on the first Monday in November. Parents who desire for their children all the comforts of a home, a thorough education, and a parental supervision of their religious and moral principles, are respectfully invited to visit this school. Nov. 2.

Pew in St. Paul's.—For sale Pew No. 124, North Aisle of St. Paul's Chapel, lined and cushioned. Apply to the Sexton, or at this office.
Dec. 7—3t$

Hymns on the Catechism.

PART III.—PRAYER.

I. Our Father, which art in Heaven.

Father, how have I forgot
All that's in that lovely name!
By that name, O leave me not,
Though a Father's care I shame.

Heavenly Father, may I love Thee,
For Thou art so wondrous high?
Heavenly Father, dost thou love me,
For Thou art so wondrous nigh?

Father, Thou our sins dost know;
But when children go astray,
Fathers pity them below,[*]
And Thou art more kind than they.

Fathers are of tender mind,
And what children ask bestow;[†]
But, O Lord, if they are kind,
It is Thou dost make them so.

If my Father is above,
Then above must be my home;
Naught on earth my heart shall move,
Till His happy kingdom come.

II. Hallowed be Thy Name.

Grant me, O Lord, whene'er I pray,
To hallow Thy great Name;
So shall I think of what I say,
Nor wander from the same.

So hallow'd be Thy Name, O Lord,
By Saints that are on high;
And hallow'd be Thy Name by them
Whom Thou on earth dost try.

And hallow'd be Thy Name, O Lord,
In Churches gone before;
And hallow'd be Thy Name by those
That spread from shore to shore.

And hallow'd be Thy Name, O Lord,
By Angels high above;
And hallow'd be Thy Name on earth
By children whom they love.[‡]

But how shall I, a feeble child,
Thus hallow Thy great Name,
Except by living undefil'd
By aught of sinful shame?

---

[*] Ps. ciii. 13. [†] St. Luke xi. 11-13. [‡] St. Matt. xviii. 10.

From the Church.

Confirmation at Brixham, Devonshire.

On Tuesday, October 8th, the Lord Bishop of this Diocese held a Confirmation in St. Mary's Church, Brixham. His Lordship arrived at the church about two o'clock, accompanied by Sir John and Lady Buller, Mrs. Wilson Patten, and attended by the Revds. Messrs. Smart, Gee, Mallock, Suitees, and Yerrington. The Rev. Robert Holdsworth, M. A., Vicar of Brixham, was in attendance to receive his Lordship, who, on entering the sacred edifice, proceeded to the reading desk, around which the candidates for Confirmation (about 500) were seated. At the conclusion of the voluntary, which was from the "Stabat Mater," of Pergolesi, his Lordship rose and proceeded to address himself to those who were assembled for Confirmation. He said that, on the present solemn occasion, they were met to ratify those promises and vows made for them in their Baptism. It was a duty which they owed to God and themselves, as members of his holy Church. When they were brought to the Minister to be baptized, they were, in God's appointed way, made members of Christ, children of God, and heirs of a blessed inheritance. It was an ordinance of God, and he had been pleased to connect with its legitimate performance, the spiritual blessings of the new covenant, vouchsafed to every member of the body of Christ. For, as by natural birth, they were the children of the first Adam, so by baptism, were they regenerated and born again, children of the second Adam, who is the Lord from Heaven. Regeneration is a mysterious change of spiritual condition, of which baptism is the sacrament and certificate. This change is an object of faith, and of feeling, or observation, placing us in a new state of relationship to God, as redeemed creatures, and members of Jesus Christ; bestowing on us privileges and capacities, and making us partakers of better hopes, and inheritors of better promises. Every baptized person (unless the benefits of the sacrament were annulled, by a positive obstacle of infidelity, or hypocrisy,) was, in the strictest and properest sense, born of God—born of the will of God—born of the word and promise of God—born of water and of the Spirit. Hence, when he was incorporated into the Church by baptism, he was considered as a believer, invested with the rights and privileges of a redeemed creature, and with a real interest in the merits of Christ, and the conditional blessings of the Christian covenant; and no one whose new birth has been assured and certified to him in this sacrament, can be deprived of the grace of God, and the kingdom of Heaven, but by his own fault, or the fault of those to whom his spiritual education is entrusted, and by wilfully defeating God's merciful intentions. They had been informed that, at their baptism, three things had been promised in their names;—that they should renounce the devil and his works, believe the Articles of the Christian faith, and keep God's holy law and commandments. It was not, for a moment, to be understood that the promises had been made for them, as though, in their own strength, they were able to keep them. No, God had been graciously pleased to afford the assistance of His Holy Spirit to all who should humbly ask for it in the name of His dear Son. And relying on the faithfulness of their Creator, and prayerfully invoking His sacred aid, they would be enabled to say with an holy Apostle, "I can do all things through Christ strengthening me." The wicked one is always ready to tempt our weak hearts with the bait which is most taking to us—confidence in ourselves. It is the Holy Spirit who alone can give us that only knowledge which will be useful to us at the last—the knowledge of our own hearts, of their weakness, their wickedness, and of the way of God's salvation—pardon of the faithful and confiding penitent for His dear Son's sake. But if we place any reliance on our own poor doings, or fancied virtues, those very virtues will be our snares—our downfall. Above all things, therefore, it is our duty, and pre-eminently the duty of all, to cast off all confidence in ourselves, and thankfully to embrace Christ's most precious offer on the terms on which he offers it. He will be our Saviour only if we know, and feel, and humbly acknowledge, that we need His salvation. He will be more our Saviour, in proportion as we more and more feel, and deplore our sinfulness; the more earnest will be our love, the firmer our reliance on Him who alone is mighty to save. Therefore it is, that in preparing ourselves to appear before Him, the less we think of what we may fondly deem our good deeds, and good qualities, and the more rigidly scrutinise our hearts, and detect and deplore our manifold sinfulness, the fitter shall we be, because the more deeply sensible of the absolute necessity, and of the incalculable value, of His blessed undertaking and suffering for us.

It having been promised by your Godfathers and Godmothers on your part that you should renounce the devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh, it will be necessary for me just to explain what is meant by this. Now by the devil you are to understand a certain evil spirit, who, as the Scripture tells us, is in a state of rebellion and disobedience against God, and makes it his constant business to draw as many of us as he can into the same wickedness. By the works of the devil, you are to understand all manner of sin: which is therefore called his work, because he delights and is always employed therein, having sinned first of all, and still persisting, or continuing in wickedness, and endeavoring by all possible means to encourage and promote it. By pomps, is meant the honors; and by vanities, the riches of the world, which is called wicked, upon the account of the many wicked things that are done therein. By the sinful lusts of the flesh, you are to understand all desires or inclinations after sinful pleasures; all of which you may be said to renounce, when you are not overcome by their temptations so as to commit sin. The next thing promised for you, or on your behalf, at your baptism, was, that you should believe all the articles of the Christian faith; it is therefore very necessary that you should understand what these articles are. Now the articles of the Christian faith, are all of them contained in that short form commonly called the Creed or Belief. First, that you should believe in God the Father Almighty, maker of heaven and earth, and in Jesus Christ his only Son our Lord, &c. This is what is meant by the articles of the Christian faith, and it is absolutely necessary, that every member of the true Church should believe them, in order that he may truly belong to those who are united and joined together in one body under Jesus Christ the Head or supreme Lawgiver; and further, that he may be a partaker of that hallowed communion or fellowship which is enjoyed by all who are born of God. The whole of these things you will find very clearly pointed out in the Catechism, and it is my earnest wish that every one of you should look much into your Catechism, and become very conversant with it, for great benefits are derived from a thorough knowledge and apt acquaintance with it. But it was the order of the Church that every one ought to be (before he offers himself at the Lord's table) confirmed. You will, therefore, easily understand the necessity of being well grounded in the Catechism, seeing every person, when he comes to be confirmed, does promise for himself that which his godfathers and godmothers promised for him, when he was baptized; and seeing no one can promise any thing without understanding, first of all, what that is which he promises, it is necessary that this Catechism, which instructs him what that is which was promised for him when he was baptized, should be well understood by him.

The rite of Confirmation which they had promised to attend at that period of life which the Church had deemed most proper and fitting, was according to the Scriptural order of the blessed Apostles; who, after they had received the Holy Ghost, went about laying hands on those who believed in the Lord Jesus Christ, and confirming them in their most holy faith. And on whom they laid their hands, the Holy Spirit was immediately poured out. It was quite sure, that those on whom the Apostles laid their hands, gave evident signs of the efficacy and power of His presence, by speaking with new tongues, healing the sick, and working of miracles; but that evidence was no longer continued to the Church in an external and miraculous way, seeing the Canon of Scripture was complete, and required not the display of external agency to prove its authenticity. Still they may be assured of their being made recipients of the Holy Ghost, by their attendance on the ordinance, and declaring their faith in Christ, as were those Christians of the Apostolic age. The power of conferring the gift of the Spirit did not reside with the Bishop as a man; it was annexed to the office. The Apostles, as men, were sinful, fallible creatures, like all others, and needed salvation by the blood and merits of a crucified Saviour. But, as the ministers appointed of God, they were endued with power to give to every true believer an assurance of his acceptance with God, and the full remission of all his sins. And was there any one in the present day, who would attempt to depreciate the Ministry, or deny that in this age, it was needed to teach and instruct, to bless and encourage the persevering saint, who, in prosecuting his way to heaven, had to encounter a host of spiritual enemies, sorely tried by the temptations and blandishments of a wicked world? The existence of a ministry was necessary to maintain the unity of the faith in the bond of peace, and continue the fellowship of the Gospel. Paul tells us that in the body, or communion of Christians, there must be one Faith, even as there is one Lord and one Baptism; and therefore the end for which Christ gave Apostles, Prophets, Evangelists, Pastors, and Teachers, was the edifying or building up the body of Christ, till we all come into a perfect man. Now wherein does our being built up into one Body, and growing up into one perfect man under Christ the Head, consist? Why, he tells us that it consists in the unity of the faith, and of the knowledge of the Son of God, which he opposeth to the being tossed to and fro, and carried about with every wind of doctrine, by the sleight of men and cunning craftiness, whereby they lie in wait to deceive; as that which is the property of children, and not of perfect men; as that which hinders the growing up in Him in all things, which is the Head, even Christ. They would see by this, how necessary it was that proper attention should be paid to those who were over them in the Lord, "seeing that ministers had to watch as those who must give an account for their souls."

His Lordship now left the desk and advanced to the altar, for the purpose of laying hands on those who were about to be confirmed. The ceremony occupied about an hour, after which his Lordship returned to the desk, and proceeded to address the confirmed, on the necessity and propriety of their attendance at the Lord's table. The Sacrament of the Lord's Supper was ordained for a continual remembrance, that is, that we might be continually put in mind of the sacrifice of the death of Christ, and of the benefits which we receive thereby, that is, by that sacrifice. The outward and visible sign in this sacrament, is bread and wine, which we therefore eat and drink, because the Lord Jesus Christ hath commanded them to be received, that is to be eaten and drunk, in remembrance of Him. The inward thing, or that which is signified or represented by this Sacrament, is the body and blood of Christ, which, as to the fruits or effects thereof, are verily, and indeed, taken and received in the Lord's Supper.

The body and blood of Christ are received in the Lord's Supper, only as the fruit or effects thereof. For you must not suppose that we do with our mouths eat the real flesh, and drink the real blood, of our Lord and Saviour Jesus Christ. No, what we eat is bread, and what we drink is wine; and by doing this according to Christ's commandments, in remembrance of his death and sufferings, all the benefits which he thereby purchased, are made sure, and conveyed to us.

For instance, we obtain pardon and forgiveness of all our past offences; we likewise obtain the grace or assistance of God's Spirit, by which our souls are strengthened and refreshed, in like manner as our bodies are by the bread and wine. When the Son of God declared to those of his own day, that except they ate his flesh and drank his blood they had no life in them, "they strove among themselves, saying, 'how can this man give us his flesh to eat?'" And many of his disciples when they heard this, said, "This is a hard saying, who can bear it?" But Christ told them that they should understand it, and at the proper time it should be made plain to them. Previous, therefore, to his crucifixion he took them with him into a large upper room, and there showed them by the bread and wine, how they were to eat his flesh and drink his blood. "And he took bread and gave thanks, and brake it, and gave unto them saying, this is my body which was given for you; this do in remembrance of me. Likewise also the cup after supper saying, this cup is the New Testament in my blood which was shed for you." It was by faith that all the blessing of the sacrifice were to be appropriated—by believing on Christ; and this belief was to be demonstrated by taking the bread and wine in his name, and thus spiritually did they eat his flesh and drink his blood. But whilst it was their high privilege to enjoy this spiritual feast, they should not forget that it was a duty incumbent on them, to partake of it in a manner conformable to the directions of its divine founder. They must approach it as those who were sensible of the benefits which it conferred, for the Apostle of the Gentiles had declared that those who ate and drank unworthily, ate and drank their own damnation. By which it was plain that its benefits are not bestowed upon all who may chance to receive it, but only upon the faithful, that is, upon those who receive it worthily. Now to qualify men to receive it worthily, it is required that they examine themselves, first whether they repent them of their former sins, and steadfastly promise to lead a new life. Secondly, whether they have a lively faith in God's mercy to mankind, through the merits and sanctification of Jesus Christ, together with a thankful remembrance of his death. Thirdly, whether they be in charity with all men; that is, whether they do not wish or design hurt to any man, but are disposed or ready to do good to all men, enemies as well as friends. And that all who were truly and devoutly disposed might participate the blessings procured for them, by the goodness of God, it was his especial wish, that the Sacrament should be administered in all the Churches in his Diocese at least once a month, And he now informed his Clergy that if there were any Church or Churches in which it was not so administered, it was his wish that they should take such steps as were necessary for its monthly celebration.

His Lordship, after imploring the divine favor on the day's service, delivered the benediction in a most solemn and impressive manner, and immediately left the desk, the organ playing the 106th Psalm, (by Ratcliffe,) "Oh Give Thanks!" After which the congregation, which was very numerous, dispersed.

His Lordship, after retiring to the Vicarage for a few minutes, returned with Sir J. Y. Buller to Lupton-House, where it was his intention to remain a day or two, previous to his return to Bishopstowe.

Rev. William Goodenough Penny.

To the Editor of the London Standard.

"*Sir*,—I think the editor of a public journal should make some inquiries as to the character and means of knowledge of its correspondents, before it publishes on their authority any statement of pretended facts, which are likely to grievously wound the feelings of individuals or their families. Now, sir, if you had done this before publishing the statements of your Oxford correspondents respecting the Rev. Wm. Goodenough Penny, you must have discovered that these correspondents were altogether unworthy of credit, either from their utter disregard of truth, or utter ignorance of the circumstances of the case. They state, "That the Rev. William Penny was discovered to have been a Romanist for many years past, still retaining his studentship and livings." This had not, and could not, have been discovered, for Mr. Penny (who is a brother-in-law of mine) was in connection with the Church of England till the 18th of last month, on which day he was admitted a member of the Church of Rome at Oxford. However much I, with the rest of his family and friends, may deplore this (in my opinion) most lamentable error committed by Mr. Penny, in separating himself from the Church of England, still I can never sufficiently admire and praise the disinterested and honorable feeling which induced him to lay aside, as nothing worth, all his prospects of worldly advancement (and they, from his talents and high character, were bright) when he thought they clashed with his duty to God. In May last, Mr. Penny had by no means determined to go over to Rome; and he then was advised by persons, whose opinions he had been accustomed to look to with respect, that he could consistently hold his livings, studentship, and their religious belief. On further reflection on the subject, he, however, thought otherwise, and as soon as he had finally determined on what course he should pursue, and before he actually left the Church of England, he vacated his livings. He did not, indeed, at the same time send to the Chapter of Christ Church a formal resignation of his studentship, inasmuch as he thought that entering into the communion with the Church of Rome was, *ipso facto*, a resignation of it. This, in a conversation I had with him about that time, I told him might be doubtful; and he then immediately despatched to the proper quarter a formal resignation of his studentship also. Your immediate insertion of this will, in some measure, remedy the evil occasioned by your (I cannot but think) too hasty adoption of the statements of your malicious or reckless Oxford correspondents.

"I remain, sir, your very obedient servant,
"W. P. JOLLIFFE.

"Lincoln's Inn, Nov. 6."

BEAUTIFUL BOOKS FOR THE HOLYDAYS
JUST PUBLISHED.

THE SHADOW OF THE CROSS; *An Allegory*. By the Rev. W. Adams, M. A. From the London edition, with elegant Illustrations from original designs by Chapman.

THE DISTANT HILLS—*An Allegory*. By the same author, and similarly illustrated.

SACRED ALLEGORIES.—*The Shadow of the Cross* and *The Distant Hills* in one volume, with a beautifully engraved title. —IN PRESS.—

THE HISTORY OF OUR BLESSED LORD. *In every Rhyme*; with six beautiful lithographic illustrations, and other designs,—

EDWARD FREEMAN, *or False Impressions*.

SUSAN HAWLY—*Confirmation*.

For sale at the Depository, 20 John st.
Dec. 7—tf

From the "Newbernian," N. C., November 19, 1844.

NEW ORGAN IN CHRIST CHURCH.—The congregation worshipping in Christ Church have, in the last week, erected a new and, for this region, a very superior Organ. It was built by Mr. GEORGE JARDINE, of New York. It was exhibited at the great Fair of the American Institute in that city, October, 1844, and obtained the first premium, the Silver Medal, being the sixth medal awarded to Mr. Jardine for the best instruments exhibited each successive year.

This instrument is contained in a richly carved Gothic case which is 15 feet high, 10 feet wide, and 7 feet deep.

Neither the size however, nor the number of stops and pipes, is an accurate criterion of the value of an organ. This depends rather on the compass, weight of tone and calibre of the pipes, in all which respects, this organ far surpasses the generality of instruments of apparently equal or even greater dimensions. Its compass of keys is of the unusual extent of 5½ octaves, from CCC up to F in alt. There are 10 stops enclosed in a general and most effective swell; also one octave of sub-bass, pedal pipes from CCC, the sixteen feet note, to CC eight feet. It has also a highly useful mechanical action which couples the pedals and keys at octaves, and enables any person not acquainted with pedal playing to bring out the magnificent effect of the deep pedal pipes, and with the most perfect ease.

The instrument is no less remarkable for the quality of its tone, than for its compass, combining, in this respect, great sweetness, fineness and delicacy, with a full, firm, solid body. The softer notes are exquistely fine, and the deepest are perfectly full and smooth, with none of the harshness or noiseness, which is often a great defect in them. The whole work is highly creditable to the skill and accurate finishing of the builder.

Nov. 30.

VALUABLE BOOKS.—History of the Protestant Episcopal Churches, in the city of New York; embellished with a highly finished engraving of each Church, on steel. This splendid work is being published in parts, and has reached the 5th number. The style and character of the engravings and typography are not surpassed by any publication of the American press. To be complete in twelve numbers of sixteen royal 8vo. pages. Each number contains two engravings, 25 cts.

Reprint of the Journals of the Conventions of the Diocese of New York, republished under the supervision of the Bishop of the Diocese, and the Secretary of the Convention, from the several Journals as originally printed. One volume octavo. Full bound, *sheep*, $2.

Dictionary of the Church, containing an exposition of Terms, Phrases, and Subjects, connected with the External order, Sacraments, Worship and Usages of the Protestant Episcopal Church. With a special reference to the Church in the United States, by the Rev. Wm. Staunton. Second edition. One volume 12mo. muslin, $1 25.

Mrs. Leicester's School, or the History of several Young Ladies, related by themselves; by Charles Lamb, and Sister. One vol. 16mo. muslin. Splendid frontispiece, 50 cts.

☞ Among the numerous testimonials of the value of this book are the following:

Mr. Onderdonk has shown good taste in selecting for publication a book which Coleridge, we believe, pronounced to be the best of the English Classics. Pernaps the judgment was partial, but certainly the book is one which may be read with pleasure and profit by young and old, gay and thoughtful. We hope the publisher will be encouraged to bring out other works, which, like this, afford innocent and healthy excitement to the mind.—*Churchman.*

The Church—the Faith—Tradition. A Sermon by Benjamin T. Onderdonk, D. D., Bishop of the Diocese of New York, and Professor of the Nature, Ministry, and Polity of the Church, in the General Theological Seminary, 12½ cts.

The Relation of the Clergy and Laity. A sermon by Samuel Seabury, D. D., Rector of the Church of the Annunciation, New York, 12½ cts.

HENRY M. ONDERDONK,
Publisher, 25 John street.

☞ H. M. O. also offers a valuable assortment of Theological and Standard Works, together with Bibles and Prayer Books of all sizes and prices, including the splendidly illustrated Prayer Book, edited by Dr. Wainwright, at $6 50—one of the most elegant holiday presents that can be made. Nov. 23—4t

FRENCH AND ENGLISH SCHOOL FOR YOUNG LADIES.

THE Rev. C. H. WILLIAMSON, (pastor of the Second French Episcopal congregation in New York,) and Lady, desire to inform their friends that they have removed their School to 72 Murray street.

This School has been in successful operation for the last seven years, and has satisfactorily proved that, by an interesting and easy method, the youngest pupils speak the French language in a most pleasing manner.

A separate class is open for very young boys.

TERMS.—Tuition in French, English, Singing, Drawing, Work, &c.—For the first class, $15; for the second, $12 50; for the third, $10. No extra charge ever made, except for fuel.

☞ A deduction of $2 50 on each class, if paid in advance. The term consists of eleven weeks.

April 6, 1844.—yly

ORGAN BUILDING.—THOMAS HALL, (formerly of Philadelphia, and more recently of the firm of Hall & Erben,) Church and Parlor Organ Builder, informs his friends and the public, that he is prepared to execute orders for ORGANS of every description, at his Manufactory, No. 86 Wooster street, near Spring, at short notice, and at reduced prices.

From the long experience the subscriber has had in the business of Organ building, he flatters himself he can furnish instruments of a quality at least equal to he productions of any other builders in the United States. Orders for Tuning and Repairing punctually attended to.

THOMAS HALL,
No. 80 and 86 Wooster street,
Dec. 9—yly. near Spring.

ORGANS.—The subscriber offers for sale the following Organs, viz:

One of 10 stops, Grecian case, 12 feet 6 inches high, 8 feet 6 inches wide, and 7 feet deep. Compass of keys from GG to F Alt. One octave of Pedal pipes.

One of 8 stops, 11 feet high, 7 feet 3 inches wide, and 4 feet 6 inches deep. Compass of keys from GG to F Alt.

Two of 6 stops, 10 feet 6 inches high, 6 feet 6 inches wide, and 4 feet deep. Compass of keys from GG to F Alt.

Two of 5 stops, 9 feet 5 inches high, 6 feet wide, and 3 feet 9 inches deep. Compass of keys from CC to F Alt.

Three of 4 stops, 8 feet 6 inches high, 5 feet 6 inches wide, and 3 feet deep. Compass of keys from CC to F Alt.

Six of 3 stops, 7 feet 6 inches high, 5 feet 4 inches wide, and 2 feet 6 inches deep. Compass of keys from CC to F Alt.

Also two elegant parlor organs, in Mahogany polished cases.

Also a dumb organ. This is a piece of Machinery that can be attached to, or removed from, the keys of any organ without difficulty. They are operated on by a Crank, similar to a Barrel Organ, and can be made to play any music required.

HENRY ERBEN,
Sept. 7. Centre street, head of Canal st.

TRINITY CHURCH CEMETERY, near Manhattanville, being now fenced in the most permanent and secure manner, with a keeper constantly on the grounds, is open for the interment of the dead of all denominations, in single graves or church vaults. A large proportion of the grounds has been laid out in private burial and vault lots, which are all fronted on avenues. A choice of which can now be made by persons wishing to secure them. The prices for the same, as well as for single interments, have been fixed very low. Undertakers or Sextons of any Church, can procure permits for interments, by applying to J. Morrison, at the Vestry office, corner of Fulton and Church streets, from 9 A. M., to 3 P. M., and after that hour at 17 Clarkson street. The use of the chapel and receiving tomb, in Clarkson street, will be granted, if desired, without any charge except the Sexton's, for opening, which is $1.

The soil is very dry and light, and is particularly well suited for burial purposes. A large room in the keeper's lodge is fitted up and warmed for the use of persons useing or visiting the Cemetery. The Manhattanville line of stages leaves the corner of Chatham street and Tryon Row (Hall of Records) every hour, and conveys passengers to or from the Cemetery for 18 3-4 cts each. It is expected that steamboats will land passengers or funerals at the Cemetery pier the ensuing season twice a day, fare 12½ cts. Information as to the price of Burial Plots, &c., can be had at the Vestry Office, corner of Fulton and Church streets, or at No. 261 Broadway, corner of Warren street.

November 9—tf

BELL & ENTWISLE,
Booksellers and Stationers, Alexandria, D. C.

HAVE constantly on hand all the publications of JAMES A. SPARKS, New York, and are regularly supplied with all the standard theological works of the principal publishers in the United States.

April 20—tf

CHURCH ALMANAC.—A second edition, revised and corrected, is now in press, and will be ready for delivery in a day or two. For sale at the Church Depository, 20 John street.

Dec. 7—4t THOMAS C. BUTLER, Agent.

COLLEGIATE INSTITUTE,
Tompkinsville, Staten Island.
REV. THOMAS TOWELL, A. M., Principal.

PARENTS who have children to be educated, are respectfully invited to visit this Institution, and they will find that, as to situation and advantages, it cannot be surpassed by any on the Island.

The course of instruction comprises the *English* in all its branches, Latin, Greek, French, Italian, Spanish and German.

The Principal, who has been educated in Trinity College, (Dublin,) and has taught for several years in this country, takes charge of the Classical Department.

The English Department is attended to by a gentleman from one of the most celebrated Academies in the State who is both experienced and competent.

The French, Spanish, Italian, and German are taught by a Parisian, a graduate of the College Royal de Louis-le-grand, and a person of high literary attainments.

No Teachers are engaged but such as are fully qualified and possess withal established *Christian principles.*

TERMS.—Board (including washing) and Tuition, in a full English course, together with the languages, if desired, per annum, payable quarterly, and in *advance*, $200.

N. B.—Each Pupil must be furnished with a Bible and Prayer Book, if he belong to the Episcopal Church, which is most convenient, Bed, Bedding, Towels and Napkins.

☞ Persons wishing to visit the School, will be directed from the Planter's Hotel.

REFERENCES.

New York.—Rt. Rev. B. T. Onderdonk, D. D., Rev. W. Berrian, D. D., Rev. Prof. Charles Hackley, D. D., Rev. W. Morris, Rector of Trinity School, and Rev. W. Walter.

Western New York.—Rt. Rev. W. H. De Lancey, Rev. B. Hale, D.D., Pres. Geneva College, Rev. P. A. Proal, D.D., Rector of ——, Utica, and L. Bush, D.D.

Laity.—Levi Cook, 138 Pearl street; W. H. Townsend, corner of Nassau and Wall streets; James C. Parker, 53 Merchant's Exchange, and W. B. Townsend, Express Buildings. June 22.

TRINITY SCHOOL, No. 76 Varick Street.
REV. WILLIAM MORRIS, RECTOR.

THIS Institution consists of a CLASSICAL and an ENGLISH Department.

In the former, pupils shall go through a thorough course of Classical and English Education.

In the latter, strict attention will be paid to the preparation of young gentlemen for commercial pursuits.

In both departments religious instruction shall be given, both of a general nature, and specially in the doctrines and discipline of the Protestant Episcopal Church.

The Academic Term consists of twelve weeks. Tuition fees payable in advance. No deduction for absence.

History, Elocution, Composition, Astronomy, Philosophy, Chemistry, Mathematics, Orthography, Writing, Arithmetic, Geography, and Grammar,	$10 00
Latin and Greek, including the English course,	12 50
French, Spanish, &c., each,	5 00
Stationary,	0 50
Fuel for the season,	1 00

The 1st Term will commence Sept. 1, and end Nov. 23.
2d do. " Nov. 24, " Feb. 15.
3d do. " Feb. 16, " May 9.
4th do. " May 10, " July 31.

TRUSTEES.

Right Rev. Benjamin T. Onderdonk, D. D., President; Rev. Thomas Lyell, D. D.; Rev. William Berrian, D. D.; Rev. John McVickar, D. D.; Rev. Samuel Seabury, D. D.; Rev. Joseph H. Price; Rev. Lot Jones; Rev. J. M. Wainwright, D. D.; Rev. T. H. Taylor, D. D.; Rev. B. I. Haight; Rev. E. Y. Higbee, D. D.; Thomas L. Ogden; Benjamin M. Brown; Murray Hoffman; Wm. H. Harison; Abel T. Anderson; John Stearns, M. D.; W. H. Hobart, M. D.; C. N. S. Rowland; Anthony J. Bleecker; John W. Mitchell. October 21.

FAMILY SCHOOL FOR BOYS.
New Hartford, Oneida County, N. Y.

THE undersigned, having removed to the spacious mansion of the late Judge Sanger at New Hartford, is now prepared to receive into his family a limited number of pupils.

The course of instruction embraces the Classics, Mathematics, and Modern Languages; and will prepare the student for College, or for active business. Vocal and instrumental music will be taught when desired.

The government shall be strictly parental.

The religious instruction of the family is under the general supervision of the Rector of the Parish. The academic year consists of two terms of twenty-two weeks each, commencing on the first Wednesday in June and November.

The expense for Tuition in all the branches of study, including Board, Washing, Books, Stationery, Drawing materials, &c. is $175 per annum. Without tuition in Music, Drawing, and the Modern Languages, the charge is $130 per annum.

REFERENCES.—The Right Rev. W. H. De Lancey, Bishop of the Diocese of Western N. York; the Rev. J. C. Rudd, D. D., the Rev. P. A. Proal, D. D., the Rev. George Leeds, Utica; the Rev. Wm. E. Eigenbrodt, New Hartford.

June 29—yly W. H. PADDOCK.

CHURCH AND PARLOR ORGANS.

WM. P. GARDNER, Organ Builder, No. 12 State street, New Haven, manufactures all sizes and prices of Church and Parlor Organs, with all the latest improvements in rich mahogany, rosewood and painted cases, with swells and pedals for shifting movement for the stops. Prices from $150 to $500. These instruments have been greatly admired for their brilliancy and sweetness of tone, also their fine workmanship, by all that have seen and heard them.

Also, a class of Church Organs of great volume and sweetness of tone, built for small churches, in rich Gothic and other cases, with swell, pedals, &c., from $300 to $1,000.

Also, Church Organs with two sets of keys, with great power and sweetness, with swell, composition pedals and pedal base, for $1,000 to $4,000.

All instruments will be warranted of the best materials and workmanship. Societies will do well by giving him a call before purchasing elsewhere, as they can obtain a larger Organ for the price than at any other establishment.

Superior Seraphines, for young beginners, from $50 to $75. Organs and all kinds of instruments tuned and repaired; also packed and sent to any part of the country at the lowest prices.

⁂ Orders may be left with, or inquiries made of
JAMES A. SPARKS,
Feb. 10. 161 Fulton street, New York.

Church Cushions, Pulpit Furniture, &c.

THE subscribers would respectfully inform Building Committees and members of churches that they are prepared to execute orders for Cushions, Lining and Stuffing of Pews, Benches, and making of Furniture for and Trimming of Pulpits and Desks, of every kind of material used for the purpose, of different styles, at moderate prices, and at the shortest notice.

W. & G. CURTIS, Upholsterers in general,
Aug. 3—tf No. 52 Maiden Lane.

ORGANS.—W. H. DAVIS & FERRIS respectfully inform the public that they have removed their Manufactory to 293 Bowery, where they are prepared to furnish Organs of any description on as liberal terms as any other establishment in this city; and pledge themselves that all Organs entrusted to them shall give entire satisfaction. Those who may be in want of Organs are requested to call and examine one they have now ready, containing 20 stops, two sets of keys from GG to F Alt, with pedals; the case is in full Corinthian style, 16 feet high, 12 feet front, and 8 feet deep.

Also, 1 Gothic Organ, 7 stops, open, and stop Diapason, principal, fifteenth, dulcano, flute and trumpet, with pedals; the four last named stops in swell, mettle pipes in front. Those who may wish to purchase will find this an eligible opportunity, as the terms will be accommodating.

☞ All communications addressed to W. D. & F. will receive immediate attention. Sept. 21—3m

ORGANS.—DAVIS & FERRIS respectfully inform their friends and the public in general, that they are prepared to receive all orders, and to execute them with despatch, at their Manufactory, 293 Bowery.—They will warrant their instruments to be of the best materials and workmanship, and tones superior to any offered. We have finished and now offer for sale one of 20 stops, two rows of keys from GG to F in alt, Grecian case, 12 feet front, 16 feet high, 8 feet deep, with pedals. One of 10 stops from GG to F in alt, Gothic case, with pedals. One of 8 stops from GG to F in alt, Gothic case. Also one from CC to F in alt, 6 stop case, 9 feet 6 inches high, 6 feet front, 3 feet 9 inches deep.

☞ We invite those who wish to purchase a good organ, to call and examine for themselves. All communications addressed as above, will meet with prompt attention and at prices to suit the times. Nov. 30—4t

ORGAN FOR SALE.—A powerful Organ, sufficiently large to fill a medium size church, containing Stop Diapason Base, Open Diapason, Stop Diapason Treble, Principal, Sesquialt and Cornet, pine case, gilt front, height 8 feet 6 inches, width 4 feet 8 inches, depth 3 feet. Price 290 dollars. Apply to J. A. SPARKS, office of the Churchman, 161 Fulton street, opposite St. Paul's. Nov. 9—4t

JAMES A. SPARKS,
No. 161 Fulton street, New York.

BEGS leave to offer his services to Clergymen and others at a distance from the New York Book Market, to purchase books for them on the most reasonable terms, and to forward them as may be directed, to any part of the United States, or Canada.

Orders, enclosing cash, for any book in this market, or for Sunday School Libraries, will be promptly attended to.

J. A. S. would refer to the Right Rev. the Bishop of New York; the Right Rev. Bishop Chase, of Illinois, he Rev. Messrs. D. S. Lewis, St. Francisville, La.; W. D. Cairns, Columbus, Ga.; J. A. M'Kenney, Cambridge, Md.; Rev. John Coleman, D. D., Editor of the Banner of the Cross, Philadelphia; Rev. Wm. Henry Hoit, St. Albans, Vermont; Rev. M. P. Parks, Chaplain of the U. S. Military Academy, West Point, N. Y.; J. S. F. Heald, Esq., Darien, Ga.; Rev. J. Singletary, Washington, N. C.; B. W. Fosdick, Esq., Savannah, Georgia.

J. A. S. is Agent for the following Church Works: The Banner of the Cross, weekly, price $2 50 in advance. The True Catholic, monthly, price $2 50 in advance. A View of the Organization and Orders of the Primitive Church, by Rev. A. B. Chapin, A.M., price $1 50. Dec. 7.

To the Maryland Clergy.—Books and Stationery.

H. COLBURN, Bookseller and Stationer, No. 216 Baltimore street, Baltimore, keeps constantly on hand a good and general assortment of Books and Stationery at New York and Philadelphia prices. His assortment embraces Theological Medical, School, and Miscellaneous Books.

All the leading Church publications, including those of the Sunday School Union, may be had at the lowest prices; and he respectfully appeals to the Clergy of the Church, not only for their own custom, but to recommend their friends who may be coming to the city, to give him a call. Dec. 7.

PUBLISHED AND FOR SALE BY
THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION, Depository, No. 20 John street, New York.

BOOKS OF INSTRUCTION.

Union Primer,	per hundred	$3 00
Prot. Epis. Sunday School Book, No. 1,	"	1 38
" " " No. 2,	"	1 75
" " " No. 3,	"	2 00
" " " No. 4,	"	5 00
Questions on the Sunday School Books,	"	5 00
Catechism No. 1, (Scripture Catechism,)	"	1 38
Catechism No. 2, (Catechism broken into short questions and answers,)	"	2 50
Catechism No. 3, (Catechism enlarged by Bishop Hobart,) stiff covers,	"	10 00
Catechism No. 4, (Catechism of the History of our Lord and Saviour Jesus Christ,	"	5 00
Lloyd's Catechism on the Evidences of the Bible,	"	3 00
Church Catechism,	"	1 25
First Truths,	"	2 50
Duty to God,	"	0 50
Church Primer,	"	1 38
Sunday School Liturgy and Psalms and Hymns, stiff covers	"	10 00
Manual of Short Prayers for Children...	"	1 75
Harmony of the Creeds	"	2 25
Questions on the Book of Common Prayer,	"	2 2[illegible]
Collects from the Prayer Book,	"	2 00
Questions on the Collects, stiff covers,...	"	10 00
Catechism on the Collects	"	25 00
Epistles and Gospels from the Prayer Book,	"	8 00
Questions on the Epistles and Gospels, parts 1 and 2, stiff covers,	"	10 00
Bible Companion, Vol. 1, Old Testament,	"	20 00
" " Vol. 2, New "	"	22 00
Quest. on St. Matthew, part 1, stiff covers,	"	10 00
" " 2, "	"	9 00
" " 3, "	"	10 00
Questions on The Acts, 1, "	"	10 00
" " 2, "	"	9 00
" " 3, "	"	8 00
Easy Questions for a Little Child,	"	2 50
Beavens' Help to Catechising......	"	10 00

☞ A discount of ten per cent. from the above prices is allowed to Sunday Schools auxiliary to the Union, and to individuals purchasing to the amount of ten dollars.

LIBRARY BOOKS.

The Protestant Episcopal Sunday School Library, 80 vols. 18mo.—nett price 20 cents each.

The same, bound in 147 volumes of various prices. Total, $20 18 nett.

The Children's Magazine, bound in 30 volumes of 144 pages each, price for the set, $6 21 nett.

The Juvenile Library, 6 vols. 32mo.—price for the set, 85 cents nett.

☞ Address all orders for Books, and all remittances, to
DANIEL DANA, Agent,
Church Depository, 20 John street.

New York, April 6, 1844.

The Churchman.

EDITED BY
THE REV. SAMUEL SEABURY, D. D.
And under the General Direction and Supervision of
The Bishop of the Diocese of New York,
of whom it is the Official Organ of Communication with his Diocese.
It is published every SATURDAY for the Proprietors
BY JAMES A. SPARKS,
161 Fulton-st., opposite St. Paul's, N. York, UP STAIRS.

Its object is to disseminate religious intelligence elucidate Christian doctrine, and explain and enforce the principles and precepts of evangelical piety.

For the proper and more effectual accomplishment of these objects, it is, as it ever has been, since its establishment in 1831, devoted to the interests, in every department, of the Protestant Episcopal Church, and to this end sets forth, elucidates, and when necessary defends, those principles and that policy, which have ever characterized the Diocese of New York, and by the divine blessing on which that Diocese has been enabled to maintain so much efficiency in promoting "THE UNITED INTERESTS OF THE GOSPEL AND THE CHURCH."

Communications intended for insertion should be addressed to the EDITOR, and letters on business to the PUBLISHER.

TERMS.—Three dollars per annum, payable in advance. No subscription received for less than six months; and none discontinued until arrearages are paid, and unless at the option of the Proprietors.

Agents for the Churchman.

Portsmouth, N H—Rev Charles Burroughs, D. D. and George M Marsh.
Burlington, Vt—N A Tucker, Esq.
Middlebury, Vt—Harmon A Sheldon.
Boston, Mass—Charles Stimpson.
Providence, R I—Samuel C Blodget, bookseller.
Pawtucket, R I—David Le Favour.
St Albans, Vt—G G Smith.
Quincy, Florida—Rev Josiah Perry.
New Haven, Ct—Croswell & Jewett, booksellers.
Hartford, Ct—Henry S Parsons.
Salisbury, Ct—Dr William J Barry.
Albany, N Y—W C Little, Esq.
Catskill, N Y—Charles B Pinckney.
Saratoga Springs, N Y—Stephen B Nash, Esq.
Schenectady, N Y—A A Van Voorst.
Troy, N Y—Young & Hart.
West Troy, N Y—George H Lewis.
Lansingburgh, N Y—Alex. Walsh, Esq. (gratis.)
Poughkeepsie, N Y—Ebenezer C Arnold.
Newburgh, N Y—William Purdy.
Auburn, N Y—Thomas C Miller.
Geneva, N Y—George M Hills.
Utica, N Y—Isaiah Tiffany.
Watertown, N Y—J F Hutchinson, Esq., P. M.
Unadilla, N Y—A B Watson.
Oswego, N Y—Henry Adriance.
Buffalo, N Y—W B & C E Peck, booksellers.
Fayetteville, N Y—D L Farnham, Esq.
Philadelphia, Pa—R S H George, bookseller.
Newcastle, Delaware—H J Terry, Esq.
Baltimore, Md—H Colburn.
Chaptico, Md—J Biscoe, Post Office.
Princess Ann, Md—Wm W Johnston, Esq., P. M.
Alexandria, D C—Bell & Entwistle.
Norfolk, Va—George Rowland, Esq.
Richmond, Va—Joseph Gill.
Wilmington, N C—A A Brown, Esq.
Charleston, S C—A E Miller.
Augusta, Georgia—G McLaughlin.
Louisville, Ky—Solomon K Grant.
Lexington, Ky—William Jucho.
Marietta, Ohio—Arius Nye.
Cleveland, Ohio—Lewis Handerson.
Quincy, Illinois—Henry H Hoffman, Post Office.
Chicago, Illinois—John H Kenzie, Esq.
Jackson, Michigan—P E Demill, Esq.
Homer, Michigan—Rev E O Hodgkin.
St. Louis, Missouri—R P Williams.
Natchez, Miss—Brevoort Butler.
Mobile, Ala—Samuel W. Raymond.
Halifax, N S—Joseph H Graham, bookseller.